SELECTIONS

FROM

M. PAUW,

WITH

ADDITIONS

BY

DANIEL WEBB, Esq.

.....Unus et alter
Assuitur pannus. HOR.

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INTRODUCTION.

SHOULD the admirer of order and ſyſtem be tempted to paſs beyond the title-page, he will have no right to complain of a diſappointment: the character of the work is in the MOTTO.

I know well what muſt attend a profeſſed neglect of the *lucidus ordo*; and am prepared to meet at every turn that peeviſh rebuke—*non erat his locus.*—Laws, however, by no one leſs obſerved than by him who impoſed them.—Whence that elegant but cutting ſtric-

ture

ture on his art of poetry, that it was *de arte, ſine arte.*

If Horace could indulge himſelf in ſo open a violation of his own laws, may I not take advantage of the precedent, and, under the protection of this admired *delinquent*, commit the following little work to the judgment of the public.

☞ *The Additions are printed in Italicks, to diſtinguiſh them from the Selections; that neither M. Pauw, nor the Author of the Additions, might be responsible for what was not his own.*

SELECTIONS

FROM

M. PAUW.

GENERAL VIEW

OF THE AMERICANS.

WHEN the Spaniards, on their diſcovery of the new world, diſembarked at St. Domingo, then called Hayti,* they were ſurpriſed to find a race of men, of whom ſluggiſhneſs was the principal characteriſtic: after eating and dancing the better part of

* Hayti, O-Ta-Heité. The identity of the names of theſe two iſlands will ſuggeſt reflections on the progreſs of population, and on the poſſibility of communications between the inhabitants of our globe, in the earlieſt times; which, in the preſent, are ſuppoſed to have been impracticable.

the day, they ſpent the reſt in ſleep, without thought of to-morrow. The greater number had neither reflection nor memory, went almoſt naked, and often intoxicated themſelves with tobacco.

The ſurpriſe of the Spaniards increaſed, when, penetrating farther into this new world, they found that the men had no beards, their bodies hairleſs, like thoſe of eunuques; that they were almoſt inſenſible to the paſſion of love; had milk, or a kind of milky liquid, in their breaſts; that they could not, or would not carry weights; and that the men and women were univerſally tainted with the venereal diſeaſe: ſuch throughout the lazineſs of the men, and their hatred of labour, that extreme want, to which they were often ſubject, had never induced them to cultivate the earth; truſting all to nature, and utter ſtrangers to induſtry.

The

The following deſcription of the Americans, by M. De la Condamine, a diſtinguiſhed philoſopher of the preſent times, who reſided many years in different parts of this continent, lets us into their phyſical and moral character:——

" It appears to me that the Americans " have all one common character, of which " inſenſibility is the governing principle; " whether this is to be honoured with the " name of apathy, or diſgraced by that of " ſtupidity, I ſhall leave undecided. It " ſprings, no doubt, from the ſmall number " of their ideas, which extend not beyond " their wants: Gluttons to exceſs, where " they have the means; temperate, to a " ſeeming indifference, when they have not; " puſillanimous in the extreme, if not tranſ- " ported by drunkenneſs; deteſting labour; " indifferent to every motive of glory, ho-

" nour, or gratitude; ſolely poſſeſſed by the
" preſent object, and ever determined by it;
" without inquietude for the future, or
" memory of the paſt, giving themſelves
" up to a childiſh joy, which they expreſs,
" when unreſtrained, by leaping, and im-
" moderate burſts of laughter, without
" object or deſign; they paſs their lives
" without thinking, and grow old without
" riſing out of childhood, of which they
" preſerve all the defects to the laſt. Were
" theſe reproaches confined to the Indians
" of ſome provinces of Peru, one might
" ſuſpect that this degree of brutality
" ſprings from the abject dependance under
" which they are held; but the Indians of
" the miſſions, and the ſavages who enjoy
" their liberty, being equally limited in their
" intellects with the reſt, one cannot con-
" template, without humiliation, the near
" approach of man abandoned to his ſimple
" nature

" nature and deprived of education, to the " condition of a beaſt."

AMERICA contains about two millions of ſquare leagues, and on this prodigious expanſe there were found but two nations united in a kind of political ſociety; all the reſt wandering, and diſperſed in hordes of families, knowing no other than ſavage life, vegetated under the ſhade of their foreſts, and were hardly poſſeſſed of ſufficient intelligence to procure themſelves food.

It has puzzled our philoſophers to account for the difference between the old world and the new. To ſuppoſe, with Buffon, that the human race is modern in America, (not more, it may be, than of 600 years ſtanding) is an idea that contradicts common ſenſe. What right had one horizon to the preference of being populated ſo many ages before the

the other? Could Nature have been ſo impotent as not to have finiſhed her work but by intervals, or on ſecond thoughts? To ſuppoſe an after creation, is a mere reverie, unſupported by any parallel in the hiſtory of nature, the ſeeds of whoſe productions are as ancient as the ſpecies, and the ſpecies coeval with the exiſtence of the globe. If ſpontaneous and fortuitous formations occupied for ſuch a length of time the philoſophers of antiquity, it was becauſe they were not ſufficiently verſed in the hiſtory of nature to perceive the futility of their metaphyſical diſputations.

As the moſt ancient hiſtories agree in repreſenting every race of men riſing gradually out of ſavage life to the firſt rudiments of arts, and of ſociety, there is juſt reaſon to believe that the firſt men were thrown on this globe without other notions

or

or advantages than thoſe which are found in ordinary ſavages; containing in themſelves the elements of perfectibility, they were at a mighty diſtance from the attainment: in their creation, brutal and unenlightened, they owe to themſelves their manners, their laws, and their ſciences. They had no common model, no fixed rule of conduct; accordingly, they have differed very much, as well in the means of attaining to civilized life, as in the inſtitutions on which their civilization depended: climate has governed them full as much as reaſon; the different degrees of heat and cold have clearly inſpired legiſlators with oppoſite ideas: on comparing the legiſlative codes of the Temperate, with thoſe of the Torrid Zone or its neighbourhood, all is contraſt, nothing analogous.

There are people, who, it ſhould ſeem, can never emerge out of infancy, or a ſtate of

of nature. The Eſkimeaux, the Greenlanders, will not have towns, or (which is the ſame thing) a cultivated ſoil, while the preſent poſition of the globe remains the ſame with reſpect to them. The Negro will never be civilized ſo long as he dwells under the Line, expoſed to the greateſt heat the earth knows.

It is agriculture that has led man by the hand from a ſavage ſtate to a politic conſtitution: the more cultivated the ſoil, the more abundant the harveſt, the ſooner will the cultivators humanize. The firſt effect of agriculture is to render men ſedentary; from that moment they are half civilized; from hence we may determine the claſſes in which the ſeveral ſpecies of ſavages ſhould be placed, in proportion to their comparative diſtance from moral perfection.

1ſt. CULTI-

1ſt. CULTIVATORS are the firſt by pre-eminence, though the laſt in time, becauſe their ſubſiſtence is the leaſt precarious, their mode of life the leaſt turbulent; they have time to invent and to perfect their inſtruments; they have leiſure to think and to reflect.

2dly. PASTORS come next, but differ from the former, in that, being obliged to look out for freſh paſtures, and attend their flocks, they are never eſtabliſhed. The Tartars, Arabians, Moors, and Laplanders, are thoſe of this caſt the beſt known; from their manners are to be collected the beſt ideas we can have of this mode of life, intermediate between the ſavage and civil, and at an equal diſtance from the two points.

3dly. The third claſs conſiſts of thoſe who live on the roots and fruits of the earth, without

without culture; their manners depend much on the quality of the productions, and the fertility of the ſoil; thoſe who had the cocoa and palm tree, were more at their eaſe, and leſs ſavage, than thoſe whoſe firſt reſource was in the beech-maſt and acorn.

Thoſe who live on fiſh form the fourth claſs; their mode of life differs little from that of the paſtors, except that the latter have a reſource in their tamed cattle, while the fiſhers depend on chance or dexterity for their ſubſiſtence.

HUNTERS conſtitute the laſt order, and are of all the moſt ſavage; wandering, unaſſured of their ſubſiſtence, they muſt dread the union and multiplication of their ſimilars as the greateſt of evils; becauſe game, much leſs abundant than fiſh, decreaſes in every country in proportion as the number of men increaſes.

increaſes. The ſavage hunter's ſcene of action is the wilderneſs; he avoids every human habitation, and gets to a greater diſtance at every ſtep from ſocial life. If he builds a hut, it is rather for a retreat than a dwelling; never at peace with either men or animals, his inſtinct is ferocious, his manners horrid: the more his thoughts are employed on the means of procuring food, the leſs he reflects on the means of his improvement; he is, in human kind, what the carnivorous beaſt is among quadrupeds, ſolitary and unſociable.

That America and its inhabitants ſhould continue ſavage to ſo late a period as the fifteenth century, has been a ſubject of wonder to our greateſt philoſophers. To ſuppoſe, with Buffon, an after creation, or with others, a modern deluge, is a mere aſſertion; an aſſumption of a cauſe to anſwer a particular

cular purpoſe: yet either of theſe ſolutions is preferable to that given by Monteſquieu—"Ce qui fait qu'il y a tant de nations ſauvages Amerique, c'eſt que la terre y produit d' elle même beaucoup de fruits dont on peut ſe nourrir."

Unhappily for this concluſion, as for the natives of America, barrenneſs, not fruitfulneſs, is the diſtinction of the ſoil; ſluggiſhneſs that of its inhabitants. Could a ſavage fill his belly by ſtretching out his hand, he would become ſedentary; have leiſure to collect and communicate his ideas; he would riſe to civilization. It is not a fertility of ſoil that confines man to ſavage life; it is, on the contrary, the want of ſubſiſtence that prevents his getting out of it; ſo that Monteſquieu's deciſion is falſe in the fact, and abſurd in the inference.

In

In the countries temperate in climate, and rich in vegetables, ſociety has been eſtabliſhed infinitely ſooner than in the cold and barren. One ſees it paſs, and, as it were, travel from Aſia into Egypt; thence into Greece, and ſo in gradation into Italy, Gaul, and Germany, following the degrees of natural or cultivable advantages in each particular country.

Where property is undetermined, men fight with fury to prevent its eſtabliſhment; as every eſtabliſhment tends to contract their means of ſubſiſtence. Where property is fixed, men fight with equal fury to defend or enlarge it; in either caſe, men are ſo hoſtile to each other, that the higheſt effort of virtue is, to bring one's ſelf to love them: *nay, ſuch is our propenſity to diſturb each other, that even in the moſt poliſhed ſocieties, the primitive inſtincts of man break through all reſtraints,*

ſtraints, and the philoſopher in theory is a ſavage in practice. In the Peloponneſian war, the petty ſtates of Greece were ſo many tribes of ſavages in malignity, treachery, and every ſpecies of barbarity; with this difference in favour of the untutored ſavage, that he fights that he may eat; the Greeks fought to prevent each other from eating. But the character of war, we are told, has been humanized ſince thoſe times; that is, we advance to battle without motive or rancour; carnage is tempered by etiquette, and we make peace, to draw breath, and begin again. But are the cauſes of war more legitimate, or do fewer men fall by the ſword? The jus gentium, *ſo happily defined in books, is a dead letter in the field: did it prevent the humane, the generous Turenne from burning, waſting, and deſtroying, until he had converted the Palatinate, the fineſt province of Germany, into a deſert? Could a Huron or an Iroquois have done more?*

The

The American, ſtrictly ſpeaking, is neither virtuous nor vicious. What motive has he to be either? The timidity of his ſoul, the weakneſs of his intellects, the neceſſity of providing for his ſubſiſtence, the powers of ſuperſtition, the influences of climate, all lead him far wide of the poſſibility of improvement; but he perceives it not; his happineſs is, not to think; to remain in perfect inaction; to ſleep a great deal; to wiſh for nothing, when his hunger is appeaſed; and to be concerned about nothing but the means of procuring food when hunger torments him. He would not build a cabin, did not cold and the inclemency of the atmoſphere force him to it, nor ever quit that cabin, did not neceſſity thruſt him out. In his underſtanding there is no gradation, he continues an infant to the laſt hour of his life. By his nature ſluggiſh in the extreme, he is revengeful through weakneſs, and atrocious in his vengeance,

geance, becauſe he is in himſelf inſenſible; having nothing to loſe but his life, he looks on all his enemies as ſo many murderers. If his ſchemes of vengeance were ſupported by a courage to carry them into execution, there would not be on the earth a more terrible animal; nor would he be leſs dangerous to the Europeans themſelves, than he is to the little hordes with whom he is at war, and who, not being more brave than himſelf, render their parties equal, and their wars eternal. When Canada was diſcovered in 1523, the Iroquois were at war with the Hurons, and are ſo at this day; time hath neither ſoftened their hatred, nor exhauſted their vengeance.

The only authority they reſpect, is that of their old men, whom, however, they abandon from the moment that through weakneſs or diſeaſe they become an incumbrance; as

is

is the caſe with beaſts of prey, who are left to periſh miſerably when they are no longer able to hunt and provide for themſelves. This ingratitude in the young ſavage towards the author of his being, and the protector of his infancy, is a law of the animal nature, intereſted only for the individual while growing; indifferent to its fate when it can ſhift for itſelf.

The Europeans who paſs into America degenerate, as do the animals; a proof that the climate is unfavourable to the improvement of either man or animal. The Creoles, deſcending from Europeans and born in America, though educated in the univerſities of Mexico, of Lima, and College de Santa Fé, have never produced a ſingle book. This degradation of humanity muſt be imputed to the vitiated qualities of the air ſtagnated in their immenſe foreſts, and corrupted

by noxious vapours from ſtanding waters and uncultivated grounds.

Curious as this fact may ſeem, it is attended by another much more ſo; the Creoles both of South and North America come to a maturity of intellect, ſuch as theirs is, more early than the children in Europe; but this anticipation of ripeneſs is ſhort-lived, in proportion to the unſeaſonableneſs of its appearance; for the Creole falls off, as he approaches to puberty; his vivacity deſerts him, his powers grow dull, and he ceaſes to think at the very time that he might think to ſome purpoſe: hence it is commonly ſaid of them, that they are already blind at the time that other men begin to ſee.

From the Streight of Bahama to that of Davis, a tract of about 3000 miles, one meets not a ſingle man with a beard; hence the

the Spaniſh theologians juſtified the cruelty of their countrymen to the wretched Americans, by denying that they were men; they not having that ſign of virility, which Nature has given to all the nations of the earth except to them.

The inſenſibility of the Americans to the paſſion of love is a fact no leſs curious than the former, and ſeems to have its origin in the ſame principle—a ſingular feebleneſs of complexion. Savage life ſubdues this paſſion more or leſs, according to the climate, and other circumſtances inſeparable from this ſtate. Hippocrates made this obſervation in treating of the manners of the Scythians. The natural conſequence of this indifference in the men, is their cruel treatment of the women.

It has been a matter of diſpute among our philoſophers, whether ſavage or civilized life contains

contains the greater degree of happineſs.* Theſe two ſtates are ſo oppoſed, that they neceſſarily exclude all compariſon; in order to judge of their pretenſions, one muſt know to preciſion their minuteſt ſufferings, their minuteſt enjoyments; to know, one muſt have felt them; that is, have been educated in the two ſtates at the ſame time:—the thing is impoſſible, the queſtion frivolous.

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* "Political conſtitutions, in nations barely ſettled, "are on plans ſo natural and ſimple, ſo well calculated "for the general intereſt, and the enjoyment of per- "ſonal happineſs, that writers of lively imaginations "have rendered it problematical, whether the life of "a ſavage be not preferable to that of a citizen in any "civilized ſtate."

Had the author of the above paſſage known any thing of the real condition of a ſavage, had he been ſo fortunate as to have met with the work before us, he would never have hazarded ſuch crude ideas.

ON THE

POPULATION OF AMERICA.

IN general, America could never have been peopled like Europe and Aſia, in their improved ſtate; it is covered by immenſe ſwamps, which render the air extremely unwholſome, and the ſoil productive of a prodigious number of poiſonous vegetables. One may travel in North-America over vaſt waſtes, without finding a ſingle habitation, or human footſtep.

Theſe conſiderations have led Buffon to conclude that the peopling of America is of a very late date; but this is contradicted by the analogies of nature, and the concurrent traditions of the natives, that their anceſtors were forced to betake themſelves to the mountains

mountains at the time of a mighty flood;—a circumſtance that proves this country to have been inhabited at a very early æra.

It is conſtantly obſerved, that ſavage tribes diſappear in proportion as the civilized ſettle among them. Many think, that if the Engliſh continue to extend their eſtabliſhments, no more ſavages will be ſeen in North-America. The five nations of Canada, who in 1530 could bring 15000 men into the field, cannot now muſter 3000. Their ſimplicity in ſelling their grounds to Europeans, and their conſequent deteſtation of the purchaſers, drive them to a diſtance from their former ſettlements. The wars of the ſeveral tribes with each other for hunting grounds, their exceſſive paſſion for ſtrong ſpirits, and above all, the ravages of the ſmall-pox, threaten the approaching annihilation of the ſpecies.

The

The American women bring forth children with little or no pain, yet they are not ſo fruitful as the European. This muſt be from a derangement of conſtitution; for in the ſouthern provinces of China, the women bring forth with the facility of the Americans, but at the ſame time are wonderfully fruitful.

One cannot attribute the depopulation of America to the cruelty of its invaders, ſince it is admitted, that more Europeans have paſſed into it ſince the firſt diſcovery, than could have been deſtroyed of the natives; to which muſt be added, the great number of negroes annually imported.

OF THE CLIMATE.

THIS ſubject is ſo connected with the former, that it may be conſidered as a continuation of it.

One

One may form an idea of the population of America when firſt diſcovered, from the ſufferings to which the Spaniards were reduced through the want of ſubſiſtence for ſo ſmall a number as three or four hundred. In North-America, the firſt ſettlers of Virginia were forced to return to Europe through want of food; while the colony of Philadelphia, and more than forty others, abſolutely periſhed by famine. No wonder this ſhould happen in a country totally uncultivated, ſo overſpread with foreſts, that no way was to be found through them without the uſe of a compaſs. Even at this day there are foreſts in North-America which cover regions more extenſive than the Low-Countries and Germany united.

The air of that part of Peru neareſt to the Line, is not ſo unhealthy as it was before cultivation had in ſome degree corrected its malignity.

malignity. In the iſlands, and in general through all the provinces of the continent the moſt frequented by Europeans, the cutting down and clearing of foreſts, the draining of lakes, the culture of the ſoil, have more or leſs corrected the ill qualities of the air, except in ſome cantons which have been found incorrigible; as in the iſthmus of Panama, and above all in the neighbourhood of Carthagena and Porto-Bello, eſpecially of the latter, the air of which is more deadly than in any other part of the globe.

As to the degrees of cold in the ſame parallels of the New and Old World, our author judges the air to be twelve degrees colder in the New; this difference is to be imputed to the quantity of uncultivated grounds, and to the prodigious lakes, ſwamps, and foreſts, which cover the country.

The

The effects of cultivation are proved by the difference of the cold of Quebec and Paris, which are in the ſame latitude; this difference was not ſo great in Gaul, before its foreſts were cleared, and grounds cultivated, as is proved by the deſcription given of the climate of Paris by the Emperor Julian. This ſame obſervation extends to a compariſon of the parallels of Peterſburgh and Siberia.

As to the regions between the Tropics, they are extremely elevated, full of lakes, ſwamps, and foreſts, with mountains covered with ſnow; in ſhort, they bear no reſemblance to thoſe of the Torrid Zone. This difference in the quality of the atmoſphere muſt have great influence on the men and animals of the New World, which by culture may come to wear a different face.

It has been obſerved, that the rivers and lakes of North-America contain leſs water at this day than they did ſixty years ago, in conſequence of draining the grounds, and reducing the foreſts; yet the change of climate has not been ſo great as might have been expected, owing to the vaſt regions covered with water and woods ſurrounding the ſpots which have been cultivated; nor has the degeneracy in men and animals of European origin diminiſhed in the proportion that was expected.

All the naturaliſts aſſert, that animals imported from Europe into America degenerate; the ſame deterioration which prevails through the ſtronger animals, extends to men, who, in different provinces, have fallen into epidemic diſtempers more or leſs deadly. The great humidity of the atmoſphere, the prodigious quantity of ſtagnant waters, the noxious

noxious vapours, corrupt juices, and vitiated qualities of the plants and aliments, will account for that feebleneſs of complexion, that averſion from labour, and general unfitneſs for improvements of every kind, which have prevented the Americans from emerging out of ſavage life.

Through the whole extent of America, from Cape-Horn to Hudſon's-Bay, there has never appeared a philoſopher, an artiſt, a man of learning or of parts, whoſe name has found a place in the hiſtory of ſciences, or whoſe talents have done credit to himſelf, or been of uſe to others.

Europe is the only part of the world in which are found natural philoſophers and aſtronomers, for the Chineſe, with all their boaſts, have not one. They have neither ſculptors, painters, nor architects, any more than

than the other people of Aſia; as to their poets, they are mere Troubadours; and for their drama, there is as great a diſtance between the Taha-o-chi-cou-Ell, their beſt tragedy, and the Phædra of Racine, as between the Alaric of Scuderi, or the Pucelle of Chapelain, and the Æneid.

Of the European plants, imported into America, rice, as it delights in humidity, ſucceeded the ſooneſt; but it is the worſt culture that can be encouraged, as being the leaſt proper to purify the air; hence it has been totally baniſhed out of France; it may be, that in the hot regions of Aſia this ill diſpoſition may be corrected by the dryneſs of the air.

But the moſt ſurpriſing circumſtance attending the climate of the New World is, that the utmoſt induſtry of man, ſo greatly intereſted

intereſted in the event, has never been able to bring the grape to produce good wine. At St. Domingo, and the Antilles, one cannot ſo much as raiſe the vine.

Among the exotic plants which have degenerated in America, muſt be reckoned the coffee-tree, original of Arabia. Much the ſame may be affirmed of the ſugar-cane; it being allowed, that the ſugars of the Canaries, of China, and of Egypt, are ſuperior to that of Brazil, the beſt in America. Nothing is leſs underſtood than the nature of this ſweet ſalt, which is ſpread over the ſurface of the globe. Almoſt all fruits, and many roots, contain more or leſs of ſugar; grapes abound with it; the more ſharp the fruit before its maturity, the ſweeter it becomes after. There may be ſome exceptions, but they are few; whence we may conclude, that ſugar is nothing more than a true

vegetable

vegetable acid, mixed with a certain quantity of oil, and diſguiſed by the action of heat.

Our remarks on the degeneracy of European plants in America, are confirmed by a known fact, that the North-American oak employed in ſhip-building does not laſt half ſo long as the European.

It was obſerved, at the diſcovery of the New World, that there was no ſuch thing as a large quadruped to be found between the Tropics; there were neither horſes, aſſes, oxen, camels, dromedaries, or elephants; all which, except the laſt, have from time immemorial been ſo effectually tamed to the ſervices of man in our hemiſphere. Of the elephant it is remarkable, that, though eaſily tamed, he can never be ſo thoroughly domeſticated as to be ſubſervient to the general uſes of man. *It ſhould ſeem that the elephant*

phant has a ſenſe of his own conſequence, and of his high ſtation in the order of animals.

The Puma, or lion of America, has no mane; nor is it to be compared for ſize, force, or courage, with the lion of Africa. The ſame may be affirmed of their Jaguar, which has been honoured with the name of tiger; as to the Couguar, or poltroon tiger, as it is called, it ſeems to be peculiar to this country.

Our author obſerves, that the lion, leopard, &c. are to be tamed to a certain degree; and that in captivity they appear rather melancholic than miſchievous. It is not ſo with the tiger; hunger renders him more terrible, blows more fierce; careſſes provoke him, and the firſt hand he would devour is that which feeds him. In his ſtate of liberty, he attacks all that breathes

breathes in nature; beginning with man, he attempts the crocodile, retires not from the elephant, braves the lion, and drags off an ox with the ſame eaſe that a wolf bears away a lamb.

Nothing is more remarkable than the manner in which Nature has diſtributed the animal ſpecies over the globe; one might expect to find the ſame ſpecies under the ſame latitudes, but it is not ſo. It is probable that men, by clearing foreſts and cultivating the ſoil, have driven the larger animals to a diſtance, while the ſmaller remain; a country may be cleared of wolves, but not of mice, frogs, or ſnakes. It is certain that many animals have been found in the New World, which have not their ſimilars in the Old; from which we may infer, that the two continents were never united under the equator; for if the ſea

between Guinea and Brazil had ever been terra firma, the animals of the Torrid Zone of the two hemiſpheres would be found on each continent: whence it follows, that each climate hath received from Nature its appropriate ſpecies.

It is very remarkable, that while Nature thus varies in the New World her animal productions, ſhe is perfectly uniform with reſpect to the mineral; for, excepting the Platina, or white gold of Choco, (and even as to this exception there may be a doubt, as the mines of the interior of Africa are little known) all the minerals are common to the two continents.

To the malignity of the air of America muſt be imputed the prodigious propagation of inſects, venomous ſerpents, and infected vegetations, which ſo unhappily diſtinguiſh this

this hemiſphere. The ſame ill qualities of the air which are favourable to theſe noxious productions, are probably the true origin of the degeneracy in men and animals; as the ſame corrupt juices which infect the vegetable nature, muſt taint the blood, and ſubdue the powers of the animal.

The degeneracy which prevails in the ſtranger animals, among whom I ſhall reckon man, differs in different provinces. Dogs, which in Peru are ſubject to the venereal diſeaſe, are not ſo in the northern regions; hogs, which dwindle in Pennſylvania, in other places loſe their ſhape, but not their ſtature; in the Engliſh colonies, European ſheep become ſmaller, without loſing their wool; in the iſlands, as in Jamaica, they change their wool for a hair hard and coarſe, which cannot be manufactured; the changes vary in the ſame ſpecies, becauſe the air is not in

all parts equally unwholeſome, or has been purified in one place more than another by the labour of man. There are other animals of Aſiatic and African origin, ſuch as camels, the moſt patient of heat, which cannot ſupport the climate of America even under the equator, but gradually diſappear, without leaving a trace of their exiſtence in the New World.

OF THE CUSTOMS AND MANNERS PECULIAR TO THE *AMERICANS*,

AND OF SUCH AS THEY HAVE IN COMMON WITH OTHER PEOPLE; AS LIKEWISE OF THE VARIETY OF THE HUMAN SPECIES IN AMERICA.

INTRODUCTION.

IT has been always the privilege of thoſe who have diſcovered new and far diſtant countries, to relate wonders concerning them; ſecure in the general paſſion of mankind for the marvellous, and in the difficulty of diſproving abſurdities coming from afar; as if diſtance could give a ſanction to things out of nature, or confidence ſhould be placed in the credulity of a dunce, or the integrity of an impoſtor.

The ambaſſadors ſent by Pope Innocent IVth, in 1246, with that ridiculous mandate

to

to the Great Kan, to be baptized on the ſpot, and to become a chriſtian, publiſhed on their return, that they had ſeen men with one leg, who joining together in couples ran with extreme ſwiftneſs; there was nothing wanting to the completion of this abſurdity but the authority of St. Auguſtine, who declares himſelf well aſſured, that there were in his time in Africa men who were monopeds, and bleſt with an immortal ſoul.

It is probable, that theſe ambaſſadors, who were monks, revived the fable to ſupport the credit of the ſaint, who by his fooliſh credulity has ſhewn, that the love of the marvellous can faſcinate the underſtandings of ſaints as well as of the profane. We are not to wonder then that the Spaniſh hiſtorians, who were for the moſt part prieſts, ſhould add this prodigy to many others equally extravagant in their early

early accounts of America. Nor were theſe abſurdities confined to the Spaniards; the Portugueſe ſaw ſhoals of ſyrens floating on the ſea of Brazil, the French fiſhed up tritons at Martinico, and the ſober Hollander found negroes beyond Paramaribo in Africa, whoſe feet were formed like the tail of a lobſter.

It is not only natural, but even neceſſary, that there ſhould be many points of reſemblance between ſavages living under ſimilar atmoſpheres; there, where the ſame wants are felt, the means of ſupplying them the ſame, and the influences of climate in exact correſpondence, how ſhould the habits be various, or conceptions diſcordant? No; the differences will be found only in the degrees of their intellects. If we hold by this principle, all will be explained, all reconciled to the underſtanding.

The

The Tunguſes, a people of Siberia, are, like the Canadians, grave, phlegmatic, and ſpeak little; becauſe they have but few ideas, and ſtill fewer words to expreſs them; add to this, that the ſilence and gloom of their foreſts naturally induce an habitual melancholy. Hence it is that they prefer ſtrong and inebriating liquors, which quicken the motion of the blood, and ſet the machine in action, to the moſt precious gifts that can be made them.

The Tunguſes hang their dead on trees, ſo do the Illinois of America; they cannot dig graves in earth frozen hard to the depth of twenty feet. This is obviouſly nothing more than a coincidence.

One would hardly ſuſpect that phyſical cauſes ſhould influence nations in the diſpoſing of the dead; there is, however, an evi-

dent

dent proof of this in Europe, in which the cuſtom of burning the dead obtained in general about 1900 years ago. But it became neceſſary at laſt to bury them; becauſe arts, population, and the clearing of grounds, had thinned the foreſts to ſuch a degree, that towns and entire provinces were menaced with an approaching want of firing. In the ſecond century of our æra, the Romans foreſaw the neceſſity of abandoning their ancient practice, of changing their funeral piles into graves, and of committing the remains of their deareſt connections, with infinite regret, to worms and putrefaction. The Chriſtian religion, though originating in a country where the dead were aukwardly embalmed, had not the ſmalleſt ſhare in producing the change in queſtion.

The Siberians have their ſorcerers, called Schames; the Americans, their jongleurs.

Why

Why not? Had not we too our witches till within this century, and ſhould we not have them to this day, had we continued to do them the honour of burning them?

The Orientals, from the earlieſt times, have been addicted to the magic of aſtrology: the northern nations, to miracles, and propheſy from inſpiration.

The Tunguſes plant a pole wherever they fancy, on which they diſplay the ſkin of a white fox, exclaiming, Behold our Deity! let us proſtrate ourſelves before him. The ſavages of Canada take the ſkin of a beaver, fix it on a ſtaff, and ſay, Behold our Manitou! let us adore him.

A learned Abbè of the French Academy affirms, that God did not think it ápropos to honour with his ſpecial preſence any other nation

tion than the Hebrew. What could the other nations do? Juſt what they did; each ſtruck out a preſence for itſelf, from the Capitolian Jupiter, to the Canadian Manitou; from the deified wafer, to the ſkin of a fox. But ſo far above all was the Perſian in dignity, that David for a moment forgat his own ark,†

" Et in ſole poſuit tabernaculum ſuum."

The ſame Academican, ſpeaking of Joſhua's ſtopping the ſun, exclaims, " *How great muſt* " *have been the ſurpriſe of a Perſian to ſee* " *his Mithra*‖ *obey the command of a mortal!*" *Very great indeed!*

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† " Και εν τω ηλεω εθετο το σκηνωμα αυτυ. Sep.

‖ Mithra, in Perſic, ſignifies a Mediator; hence, perhaps, the learned Milton,

" Effulgence of my glory—ſecond Omnipotence."

Par. Loſt.

There

There is in theſe religious uſages of the Tunguſes and Canadians, it will be ſaid, a ſtrong preſumption of affinity, or at leaſt of communication, between the two people. Without enlarging on theſe national analogies, owing ſimply to the co-operation of ſimilar conceptions, it is certain, that the adoration of the ſkins of beaſts, among hunters who know nothing more admirable in nature than the robes of zibelines and beavers, has nothing in it that ſhould excite our wonder. It is utility or fear that has deified all the objects to which nations have addreſſed their vows and their incenſe: of the former, the worſhip of the cow, the calf, of onions, of fire, of Pomona, Ceres, Bacchus, &c. afford proofs more than ſufficient. Fear and want have been the parents of idolatry; the intereſt of men has made the fortune of the gods.

Such,

Such, for the moſt part, are the points of reſemblance between the Tunguſes and Canadians; but the points of difference are more remarkable. The Siberians have known for ages iron and the forge; they have tamed the rein-deer, and harneſſed him to their traineauxes; hence, being ſecure in part of ſubſiſtence, they do not hunt to any great diſtance from their dwellings, nor do they need to be eternally at war with their neighbours for the poſſeſſion of game. The Canadians, on the contrary, have left in a ſtate of nature the ſame animals which have been tamed by the Siberians; the idea of rendering them uſeful has never entered their heads. They wander a hundred and fifty leagues to kill a caribou, which they might have every hour under their hands, had their ingenuity been equal to that of the Tunguſes;—a manifeſt proof of a ſuperiority of intellect in the latter.

The

The natives of the Torrid Zone, and of the ſouthern parts of America, form a variety, which bears not the leaſt reſemblance to the generations of the North, except in the common want of a beard, and of hair over all the ſurface of the body. This race reſembles as little the Europeans, Chineſe, Tartars, and Negroes; in ſhort, its character may paſs for original.

The Peruvians are not tall of ſtature, but are tolerably well proportioned; they have the noſe aquiline, the forehead narrow, the head well furniſhed with black hair, coarſe and ſleeked; the complexion between red and olive; the iris of the eye black, and the white ſomewhat duſky. They never have a beard, for that name cannot be given to a few ſhort ſcattered hairs, which come out in old age; neither men nor women have that downy hair which is with us the indication

of

of puberty; a circumſtance which diſtinguiſhes them from all the nations of the globe, even the Tartars and Chineſe. It is the characteriſtic, as in eunuchs, of their degeneration. This portrait of the Peruvians may ſerve to repreſent all the Indians of the weſtern coaſt, from Panama to Chili, where the blood ſeems more purified, and the ſpecies leſs degenerate than in any other parts of the Weſt-Indies.

The inhabitants of the iſlands, and of the eaſt coaſt, from the deſert of the Patagonians to the tropic of Cancer, differ little from the former, except that they are taller, have a body more muſcular, the eye-brows more tufted, the white of the eye clearer, and the ridge of the noſe more flat; but there is ſomething very remarkable in the appearance of their eyes; the lids do not terminate at either end in a ſharp angle, but form an arch, which maſks

maſks the lachrymal glands, and renders, at firſt ſight, their look hidious and horrible.

The taſte, or rather fury of the Americans for beautifying their perſons, is no leſs curious in its principle, than ridiculous in its exertions. In this view, the mothers take the heads of their infants, three or four days old, in hand, and begin to faſhion them into the form of a pyramid, a cone, a cylinder; ſome to be quite flat, others an exact ſquare; and the laſt, which is the completion of beauty, perfectly round; theſe are called by the French, reſiding in Canada, têtes de boule.—*Little indebted to Nature for his other endowments, the ſavage ſeems in this to retort her injuſtice, by defacing the faireſt example of her art.*

The naturaliſts among the ancients, who believed that there were in Scythia men with dogs'

dogs' heads, were deceived by ignorant travellers, who having ſeen ſavages with heads ending in a point, formed of them monſters compounded of parts half dog and half man. The greater number of the ancients reported theſe prodigies merely as hearſays; but what are we to think of St. Auguſtin, the moſt enlightened of the early Chriſtians, who affirms that he ſaw, in the Lower Ethiopia, men who had but one eye in the middle of their forehead, and to whom he was ſo happy as to preach the goſpel! It is not eaſy to comprehend how he could contrive to catechiſe beings who certainly have never exiſted in Lower Ethiopia, or any where elſe.

There is in the Caribane a ſort of ſavages who have hardly any neck, and whoſe ſhoulders riſe as high as the ears; this too is factitious, and brought about by laying great weights on the head of the infant,

which compreſs the vertebræ of the neck, and force them to deſcend into the hollow formed by the two bones of the upper part of the breaſt. Theſe monſters appear, at a certain diſtance, to have the mouth in the middle of the breaſt; and may well renew, to travellers ignorant and delighting in wonders, the ancient fable of Acephales, or of men without heads.

The love of the marvellous is ſo predominant in man, and this in proportion to his ignorance, that a mixture of fables with facts muſt of courſe be found in the early hiſtories of all nations; the fables may be conſidered as a kind of national creed, which hiſtorians were bound to obſerve, if they would not forfeit the favour of their countrymen.

The works of the firſt Greek hiſtorians are loſt, but are quoted by thoſe who came after them;

them; the points in which the latter hiſtorians agree, are to us a claſſical creed, or authentic hiſtory; thoſe on which they differ ſhould be left out of the queſtion; yet it is on theſe points of difference, and the prevalence of fable, that the moderns found their objections to ancient hiſtory.

French and Engliſh hiſtorians differ, as might well be expected, in their accounts of the battle of Agincourt. Does it therefore follow that no ſuch battle was ever fought? As to fable, conſidered as an objection to the veracity of a writer, there is a difference between compliance and conviction. A Roman augur divided a whetſtone with a razor! Can it be ſuppoſed that a man, who thought juſtly in other matters, could want common ſenſe in theſe alone? The caſe was—in things out of nature, Livy wrote for his countrymen; in things which come within nature, he wrote for mankind.

After the early hiſtorians of Greece, whoſe works are loſt, Cteſias is the firſt; ſome remnants only of his work have come down to us. He delighted in fable, and for this is condemned by the ancients themſelves, yet he had credit with them in points truly hiſtorical; their rejection of his fables gives authority to their acceptance of his hiſtory.

Herodotus is called by Cicero the father of hiſtory; by the moderns, a fabuliſt: he recited his works at the publick games, and to the aſſembled literati of Greece. Would they have received extravagant fables for genuine hiſtory? No; but they could ſeparate the fables from the facts; they lived at no great diſtance from the times.

The obſervations of eclipſes, calculated by Ptolemy, and referred by him to the reigns of the Perſian kings, agree with the chronology of Herodotus.

Herodotus.—No matter: Herodotus muſt ſtill be nothing better than a fabuliſt.

This hiſtorian flouriſhed 500 *years before our æra; Homer and Heſiod* 400, *as he informs us, before him: French critics come* 2300 *years after him, diſpute about the age of Homer, and deny there was any ſuch man as Heſiod. We are in much leſs danger of being deceived by the credulity of the ancients, than by the preſumption of the moderns.*

If a man does not marry at the uſual age, if he refuſes to go to the war when declared, or to the chace, he is pronounced to be inſane; from that time he is treated with the greateſt reſpect, and even affection: this cannot proceed from a ſpirit of beneficence in the ſavage, who leaves his aged parent to periſh, when he becomes an incumbrance, and can no longer provide for himſelf. This extraordinary

extraordiary cuſtom obtains in Turkey, and throughout Aſia, and ſtarts up moſt unexpectedly, at our doors, among the peaſants of Switzerland. The Turks declare the inſane to be privileged beings, from whom Providence has kindly withheld the dangerous preſent of rationality. *This is a manifeſt refinement; which, though it may become the ſenſibility of the Aſiatic, will never apply to the genius of the Switzer. This agreement in nations of ſuch different characters, finds an eaſy ſolution in the ſuppoſition that the Aſiatics and Germans were in early times ſavages; that the cuſtom in queſtion took place in thoſe times, and had its origin in ſome particular point of ſuperſtition.*

Such are the principal obſervations which have appeared to deſerve a place in this article. It is well known that there are ſtill vaſt regions in America which remain unexplored,

plored, and where the natural hiſtory of man might make great acquiſitions. One knows that there are other countries, concerning which all information has been deſignedly ſuppreſſed. Thoſe who, abuſing at once the holineſs of their miniſtry, and the confidence of a harmleſs and unhappy people, have erected themſelves into petit tyrants under the two tropics of the New World, have thought it contrary both to their honour and their intereſt to give fair and faithful relations of their conqueſts. The hiſtories of Paraguai, by Charlevoix and Muratori, are written with ſo much partiality and ſo little diſcernment, that it is impoſſible to give them any degree of credit; they are kinds of legends, which the reader will know how to eſtimate, when he finds in Charlevoix, that in the country he deſcribes, there are enormous ſerpents, whoſe ſole employment it is to raviſh girls, notwithſtanding the efforts of the

the miſſionaries, who throw themſelves deſperately on theſe bold animals, to ſave, at the hazard of their lives, the virginity of the young Indian females.

It would be ungenerous to inſinuate that the miſſionaries might have other motives than religious zeal for this interference.

OF

OF

CALIFORNIA.

THE natives of this country differ ſo little from their brethren of the continent, that they would never have been thought worthy of a diſtinct conſideration, had they not been poſſeſſed of an ineſtimable treaſure in their pearl fiſhery; a treaſure, however, of little uſe to them, as they were too ſtupid and ſluggiſh to avail themſelves of it. This was not the caſe with the Jeſuits, a ſociety of prieſts famed for their inimitable art in making a love of gold paſs for the love of GOD.

It was in the year 1697 that thoſe reverend fathers ſet out from Old Spain to make a ſettlement on this peninſula; their oſtenſible motive, the propagation of the goſpel; the real and concealed, the pearl fiſhery; the richeſt,

richeſt, in the beauty of the jewel, and the abundance of its produce, of any as yet found on the globe.

Poſſeſſed of this treaſure, the firſt object of their avarice was to make it all their own. Accordingly they ſtopt the uſual import of the pearls into Mexico, where they paid a high duty to the Spaniſh government. The conſequent decreaſe of the revenue produced ſtrong remonſtrances to the court of Spain; but the influence of ſuperſtition on the conſcience of the king, and of gold on the integrity of his miniſters, ſecured to the monopoliſts a temporary enjoyment of their pious fraud.

Unhappily for them, when Lord Anſon, in 1744, took the Spaniſh galleon that went every year from Acapulco to Manilla, he found that more than two-thirds of the cargo belonged to the Company of Jeſus.

He

He was the firſt who obſerved, that this commerce cuts the knot which ſhould keep Mexico and Peru in a perfect dependance on Spain; that it ſhocks all the laws of ſound policy; muſt end in the ruin of the parent country; and could ſerve no purpoſe, but to enrich a ſet of rapacious prieſts.

Theſe remarks, which he publiſhed on his return to Europe, opened the eyes of the Spaniards, but the king ſhut his; the puniſhment of the abuſe was for a time ſuſpended, until the good ſenſe of Anſon, confirmed by the dangerous projects of the jeſuits in Paraguai, was verified in the total ruin of thoſe ambitious miſcreants.

How pleaſingly muſt it ſound to our poſterity, that the ſagacity of an Engliſh ſailor was the firſt ſtep towards reſtoring an infatuated nation to its ſenſes, and preventing the deſtruction of a mighty empire.

OF

OF THE

COLOUR OF THE AMERICANS.

COLUMBUS, at his firſt landing on the New World, was ſurpriſed to ſee, within four degrees of the Equator, men who were not black. He ſuſpected that he had miſtaken the latitude; not conceiving it poſſible, that in the ſame parallels on the two continents, the Africans ſhould have a black ſkin, and criſped woolly hair; the Americans, a ſkin of a copper colour, with hair long and ſtrait.

But the ſurpriſe ends not here; for from the extremity of the north to that of the ſouth, a tract embracing all the known latitudes of the globe, the inhabitants of the New World have but one colour.

That

That men expoſed naked to the biting blaſts of Canada, and the ſcorching heats of Peru, ſhould not differ in the tints of the ſkin, is a phœnomenon that defeats the pride of philoſophy and the triumphs of ſyſtem.

Some theologians of the preſent age cut the matter ſhort; they tell us that negroes deſcend in a direct line from Cain, whoſe noſe was cruſhed, and ſkin blackened, that he might be known wherever he went to be an aſſaſſin. Others inform us, with equal probability, that the Ethiopians are the poſterity of Chus, Canaan, or Iſmael. Some, ſtill more bold, or rather abſurd, aſſert, that the firſt woman had an ovarium, in which ſhe laid up black and white eggs, which produced, the one kind, Germans, Swedes, and all the people who are white; the other, negroes, and all thoſe who are black. You muſt therefore chooſe between Iſmael or Cain,

Cain, or between the white eggs and black, if you will eſtabliſh a ſyſtem on the variations in queſtion.

Who, after this, could expect that our author ſhould attempt to eſtabliſh a ſyſtem on this very ſubject, and to account from the reaſon of things for the uniformity of complexion through the various climates of the New World. With the greateſt reſpect for the genius and learning of M. Pauw, I cannot help thinking that he gives too much into a predilection for philoſophical diſcuſſions; as I take no notice of theſe, except where I am perfectly ſatisfied with the proofs, my ſelections are for the moſt part confined to facts. All beyond this I reſign to thoſe ſuperior ſpirits who fancy that they enter into the views of the Firſt Cauſe.

ANTHRO-

ANTHROPOPHAGI;

OR,

EATERS OF HUMAN FLESH.

IT ſhould not be the object here to write a ſatire or an eulogium on human kind, whom neither reproach nor praiſe hath ever corrected. We muſt confine ourſelves to facts; lay them open ſuch as they are, or one believes them to be, without hatred, without prejudice, without reſpect, except for the truth.

If the Spaniards had not felt the ſevereſt remorſe for their ſlaughter of ſo many miſerable Indians, they would not have calumniated them with ſo much fury after their death. It was expedient to render odious thoſe whom they had butchered, in order

to

to become leſs odious themſelves; but it is the nature of exaggeration to defeat its own purpoſe.

They have ſaid, that Montezuma ſacrificed every year 20,000 infants; that human victims were offered in all the temples of Mexico, of which there were, according to Antonio Solis, 2000 in that capital. The truth is, that there was but one chapel, built in the form of an amphitheatre, in the whole town.

It is evident, that Solis meant not ſo much to inform poſterity, as to palliate the atrocious cruelty of the Spaniſh conquerors. It was on the ſame principle, that Livy, with a view to prejudice his readers againſt the enemies of Rome, aſſerts ſeriouſly, that Hannibal diſtributed human fleſh for food to his ſoldiers, in order to render them more fierce in battle.

It is an inſult to our underſtandings, that the Portugueſe and Spaniards ſhould be thoſe who moſt exclaim againſt the abominable cruelty of a people weak and uninformed: They ſhould have reflected on their own auto da fé, leſs pardonable in many reſpects than the repaſts of cannibals, or the ſacrifices of the Mexicans.

It is a ſubject of controverſy among writers, whether the repaſt preceded or followed the ſacrifice. As the practice muſt have had its origin among ſavages, moſt of whom have but vague ideas of worſhip, and many of them no ideas at all, it is probable that hunger and revenge firſt impelled them to devour their priſoners of war.*

* "On ne peut nier que les hommes n'aient eu beſoin "de manger avant quils aient eu beſoin de prier."

All worſhip implies ſome degree of reflection and civilization, even where the motive is nothing more than fear; as to gratitude, the finer motive to adoration, this is a paſſion too artificial to enter into the moral ſyſtem of ſavage life.

The Scythians, Egyptians, Chineſe, Indians, Phœnicians, Perſians, Greeks, Romans, Arabians, Gauls, Germans, Britons, Spaniards, Negroes, and Jews, were in early times in the habit of ſacrificing men without number. If it is not poſſible to prove that they were all Anthropophagi in their ſtate of barbariſm, it is becauſe that ſtate hath preceded the records of hiſtory.

In the account of China, publiſhed by the Abbé Renaudot, it is ſaid, that there were Anthropophagi in this empire ſo late as the ninth century, *which is hardly to be believed*; yet

yet Marc Paolo, who had never read this account written by the Arabians, relates, that the inhabitants of the provinces of Xandu and Concha eat their priſoners. The barbarity of the Chineſe with reſpect to the infants whom they will not rear, and of whom they deſtroy every year throughout the empire not fewer than 30,000, by ſmothering them in tubs of hot water, or expoſing them in the ſtreets and highways, *is likewiſe hardly to be believed*, and yet it is true.

The Peruvians, who had gone before the other nations of America in civilization, did not, at the time they were firſt diſcovered, ſacrifice human victims; they were content to draw from the frontal vein, or from the noſe of a child, a certain portion of blood, which being mixed with flour, was made into cakes, and diſtributed to all the ſubjects of the empire on a certain annual ſolemnity.

This clearly proves that the Peruvians had been originally eaters of human fleſh; it is, at the ſame time, a manifeſt mitigation of a barbarous ſpecies of worſhip; their manners and habits had been in ſome degree ſoftened, and religion followed the revolution, in their moral character.

Happy had it been for more civilized nations, that this correſpondence had been carefully preſerved; and that good ſenſe in religious matters had kept pace with their advances in ſcience, and a poliſh in their manners!

Our author has given himſelf the trouble to enumerate the various modes of Anthropophagy which obtain from one extremity to the other. He thought it, no doubt, his duty as an hiſtorian to undertake this taſk; but there is no ſuch call on me, who have undertaken nothing more than to ſelect thoſe paſſages which appear

appear moſt inſtructive and entertaining. The ſubject in general is unintereſting, the details are often diſguſting.†

† " Les Iroquois ne trouvoient rien du plus fin, ni de " plus tendre, dit on, que le col et tout ce que envelope " la nuque: les Caraibes, au contaire, preferoient les " mollets des jambes ou les carnoſités des cuiſſes: ils ne " mangeoient jamais des femmes ou des filles, dont la " chair leur paraiſſoit peut etre moins ſavoureuſe &c.

" Les chiens dogues, que les Eſpagnols employerent " à la deſtruction des Indiens, preferoient de meme la " chair des hommes a celle des femmes ——"

OF THE

ESKIMAUX.

THESE inhabit the northern extremity of America, and ſpread themſelves from the interior of Labrador, by the coaſts and iſlands of Hudſon's-Bay, very far towards the Pole. Wandering and diſperſed in little troops, they embrace an immenſe region; were they to be collected into a body, they would not occupy a hundred hamlets.

Before we proceed further into their hiſtory, let us enquire to what degree of Northern latitude our globe is inhabited; as likewiſe whether the human race can live in the center of the Frozen Zones, as it does on their borders.

In

In the moſt diſtant regions, in iſlands the moſt remote, our navigators have found men more unhappy, more weak, and approaching nearer to the ſtate of brutes, in proportion to their diſtance from the Temperate Zones; all equally diſſatisfied with their ſituation, and uncertain of their origin.

Boerhaave, and other phyſicians of our times, willing to determine the degree of cold which muſt coagulate the human blood, or of heat that would ſuffocate, have produced calculations ſo faulty, that they cannot be admitted without contradicting common experience. There, (ſay they) where ſpirits of wine well deflegmated would annually freeze, the vital heat would be extinguiſhed. To this axiom, as to many other philoſophic deciſions, there is one material objection—it is not founded on fact.

At the 68th degree of latitude, ſpirits of wine, the moſt pure and rectified, regularly freeze every year, the needle ceaſes to point towards the north, and mercury is not unfrequently fixed: this does not prevent Europeans, much leſs inured to the climate than the Eſkimaux and Greenlanders, from having eſtabliſhments ſtill nearer to the Pole than the point at which ſpirits of wine in the open air are found to congeal; of this the Daniſh colonies, ſubſiſting in Greenland in 1764, are the cleareſt proof.

The navigator Baffin advanced northward through Davis's Straight, and trafficked with the Eſkimaux at the 73d degree; and the Greenlanders of the Iſle of Diſco aſſert, that they found the habitations of men beyond the 78th. The Dutch wintered in 1633, on a rock of Spitzberg, in the 80th degree, without loſing a ſingle man of their company.

At

At Spitzberg, which appears to be the extreme land of our hemiſphere, are found bears, foxes, and rein-deer, loaded with fat. But though theſe animals are there few in number, and that the exceſs of cold renders their ſpecies, as it does ours, weak and unprolific, Nature, however, is not impotent in thoſe extreme climates. Beneath tremendous vaults of congregated maſſes of ice ſwims the enormous Leviathan; *round him, in myriads, his tenants of the deep, his ſubjects or his food, as he pleaſes to conſider them; whilſt they in their turn, by feeding on each other, keep up the* bellum omnium in omnia, *that great law of nature, that proof (in the opinion of a celebrated chemiſt) of the wiſdom and* goodneſs *of the Divine Creator.**

* See Watſon's Chemiſtry, vol. v. Eſſay 3.

The

The innumerable ſhoals of herrings, cod, and other fiſh, thoſe clouds of ſea-fowl which darken at times the ſurface of the frozen ocean, prove that Nature has not been leſs active in this part of her creation, than in thoſe where ſhe diſplays her power in the production of plants, trees, and the aſtoniſhing variety of terreſtrial creatures.

Muſt not this obſervation convince us, that there is all over the globe the ſame tendency to organization; an equal portion of that vivifying ſpirit which modifies matter *ad infinitum*, without being ſo far ſubject to the intemperature of climate, as to ſuſpend in any part the operations of an all-creating energy?

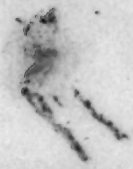
To return to the Eſkimaux. They are the moſt diminutive race of human kind, their ſtature in general not exceeding four feet. They have enormous heads, are extremely

tremely fat and corpulent, and much under-limbed. On examining the extremities of their limbs, one perceives that organization has been checked by the ſeverity of that cold, which contracts and degrades all earthly productions. Man, however, reſiſts this impreſſion in higher degrees towards the Pole than trees or plants, ſince beyond the 68th degree neither tree nor ſhrub is to be found, while ſavages are met with 300 leagues beyond that elevation. Theſe northern pigmies have, without exception, an olive complexion; they have, like the reſt of the Americans, no beard, their face flat, the mouth round, the noſe ſmall, the white of the eye yellowiſh, the iris black and dull, the lower jaw extends beyond the upper, its lip thick and fleſhy. Thus faſhioned, though hideous to the eye of an European, they are perfectly beautiful in their own, and diſtinguiſh all other men by a term which

which in their language is equivalent to barbarian. *Is it not pleaſant to obſerve ſuch a coincidence of impertinence in the high-poliſhed Greek, and the filthieſt of ſavages?*

As they feed almoſt entirely on oily fiſh, their fleſh has in a manner contracted its ſubſtance; their blood, become thick and unctuous, exhales a penetrating odour of whale oil, and on touching their hands, one feels a clammineſs, not unlike to that viſcoſity which invelopes the bodies of fiſh which have not ſcales: accordingly, this is the only nation of which it has been obſerved, that the mothers, like ſome quadrupeds, lick their new-born infants.

There is another ſtriking effect from their food, and that is the extreme heat of their ſtomach and blood; inſomuch that the glow of their breath ſo warms the huts in which they



they live during the winter, that an European cannot ſupport the heat, nor do they, though in the coldeſt region of the habitable globe, ever need a fire; a lamp ſufficing to boil their food, when they do not eat it quite raw.

Without law, without worſhip, without a ruler, and with very few moral ideas, they have nothing to interrupt their ſole occupation, that of procuring food. Their time is ſo precious to them, that they inſiſt on being paid for ſo much of it as is taken up in attending the ſermons of the Daniſh miſſionaries. While one furniſhes them with food, they are excellent Neophytes, full of piety and zeal; the moment that is withdrawn, they return to their boats, and purſue the whale, laughing at the inſtructions and catechiſms which they could not underſtand.

The

The doctrine of the immortality of the ſoul had, according to ſome writers, already travelled beyond the Polar circle, before the arrival of the firſt Europeans; but if the metaphyſical opinions of poliſhed people are ſo uncertain, ſo complicated, ſo hard to be underſtood, we ſhould be on our guard againſt thoſe ſplendid ſyſtems which travellers are ſo fond of attributing to ſavages.

If man had an innate idea of his ſpirituality, I believe that the animal and ruſtic life would never efface that primitive notion; but, if it be only by a gradation in reaſoning, and a connected ſeries of abſtract ideas, that we have riſen to this ſublime hypotheſis, we muſt not look for it among ſavages little better than brutes, and who know not what it is to reaſon.

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There is a teſt by which we may be aſſured whether ſuch or ſuch a people have had ſuch or ſuch ideas; we have but to examine whether they have words in their language to expreſs thoſe ideas; if they have not, as is the caſe with the Eſkimaux and Greenlanders, who are the ſame people, (their manners and language being preciſely the ſame) we may venture to pronounce that they have never ſo much as thought of the immortality of the ſoul.

Let us determine this article, by an obſervation on the people of the North in our diviſion of the globe. Thoſe who inhabit the extremity of the Temperate Zone have for the moſt part hair of a flaxen colour, blue eyes, the ſkin fair, are of a vigorous complexion, and tall of ſtature; they are bold, courageous, warlike, and reſtleſs; a kind of inſtinct hath ever urged them to expatriate

and

and invade every quarter of the earth, which they conſider as formed for them: they have extended their invaſions even to Africa; all Europe, and a great part of Aſia, are, to a certain degree, peopled by their deſcendants; nor is there a nation among us which is not allied in blood to ſome one of the tribes of the North.

When one viſits at this day theſe pretended hives of human kind, and the countries from which have iſſued thoſe ſwarms of men, one is ſurpriſed to find them little more than deſerts: Denmark contains but two millions, Sweden two millions and a half of inhabitants, and the empire of Ruſſia, reſpect had to its extent, is a ſolitude.

How is this to be accounted for? Simply, by ſuppoſing that the ancient emigrations of thoſe northern people conſiſted of ſeveral little

tle wandering nations, who occupied an immenſe extent of land, confederated of a ſudden to expatriate, and to enjoy a happier climate than their own; ſo that the country remained, after their exit, in a manner empty and unpeopled during ſix or ſeven generations: accordingly it has been remarked, that thoſe clouds of emigrants, who drew along with them their wives, children, and cattle, appeared only from time to time, like ſtorms, and that there have been great intervals between one irruption and another.

For theſe forty years paſt the Tartars have not ſtirred; one would take them for the moſt juſt, the moſt peaceful of men; but this calm proceeds from the weakneſs of their population, exhauſted by their late conqueſt of China and Aſia, which will be hereafter the leſs expoſed to their invaſions, in that Europe, perfectly civilized and con-

ſtantly in arms, oppoſes to them an inſurmountable barrier.

The ſavages, of whom we are treating, are very different from the people juſt deſcribed, whether we conſider their figure, or enter into a compariſon of their manners and inclinations. Diminutive, tawny, weak, the refuſe of human kind, they ſeem to conſtitute a race the moſt worthleſs and contemptible, with an exception, it may be, of the natives of the Torrid Zone. The extremes of cold and heat act much in the ſame manner on the faculties and conſtitution of man.

So long as the climate continues the ſame, the people of whom we are ſpeaking will never riſe above their preſent abject condition. Were they to unite in ſociety, they would periſh with hunger; becauſe the agriculture which affords ſubſiſtence to towns,

towns, is impracticable in their ſolitudes, covered with ſnow and ice.

With reſpect to their population, it has never been ſo low, ſince the black plague, as at this day; and their numbers have conſtantly and rapidly decreaſed within theſe forty years, that the ſmall-pox hath ſpread its ravages throughout the cold Zone. Their commerce with the Europeans has been to them a mortal blow; as if it were deſtined that all ſavage people ſhould tend to extinction from the moment that civilized nations come to ſettle among them. *An apparent paradox; but a natural conſequence of the views of the invader, and the character of the native.*

OF THE

PATAGONIANS.

ON the ſouthern extremity of the New World, the moſt inhoſpitable and unfruitful of all the regions of the earth, dwells, as we are told, a race of giants, ſo lazy, that they never ſtir but on horſeback; and ſo daſtardly, that notwithſtanding their ſuperiority in ſtrength of body to the dwarfs who ſurround them, they have never dared to make their way to a happier climate than their own, though a troop of one hundred ſuch combatants might have ranged unreſiſted from one end of that continent to the other. This conſideration, joined to the total want of analogy in any other quarter of the globe, and to the great improbability that Nature ſhould have thrown a race of men, the fineſt forms of her creation, on a ſpot of earth

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the leaſt fitted to ſupport them, is ſufficient to convince me that there are no ſuch beings exiſting. I ſhall not, therefore, enter with my author into a minute examination of the authorities by which the fact is ſupported, but paſs to the latter part of this article, which is leſs argumentative, and more to the purpoſe.*

I have often imagined that the notion of the Europeans, determined to diſcover giants round the Streight of Magellan, hath had its ſource in the tradition of the Americans,

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* In Lord Anſon's expedition to the South Sea, the Wager being wrecked on the coaſt of Patagonia, eight of the crew were made priſoners by the natives, among whom they reſided eight months; theſe, on their return to Europe, declared that the Patagonians were of the ordinary ſtature of other men. "Cette déciſion me "paroit être d'un plus grande autorité que les temoig- "nages, réunis de tous les voyageurs qui n'ont fait q'une "apparition aux terras Magellainiques."

touching

touching the exiſtence of ſuch beings in early times. It is ſurpriſing that the annals of all the ancient nations of the earth ſhould be found to agree in this tradition, and that the common origin of a prejudice ſo univerſally embraced, ſhould be inveloped in an impenetrable darkneſs.

Among the ſeveral attempts to clear up this obſcurity, there is not one more ſingular than that of a theologian of our own days, who, after having cited, one after another, *Geneſis*, the *Metamorphoſes of Ovid*, and the *Bibliotheque Orientale de d' Herbelot*, gravely aſſures us, that our globe is nothing more than a heap of fragments and ruins of a globe more beautiful and perfect, on which angels dwelt before us, and on which they would be ſtill dwelling, had they not provoked Heaven by their ill conduct, and drawn on themſelves its thunders, by which they were annihilated.

annihilated. It is to this firſt race (adds he) that we are to attribute the prodigious foſſil bones ſcattered throughout the two continents; and the fable of the Titans, which hath found its way into the mythologies of the ancients. After the deſtruction of thoſe angels, was ſeen to ſpring up the preſent race of men, who bid fair to be fulminated in their turn.

The Abbé Pluche was of opinion, that the fable of the giants was no more than the allegorical hiſtory of the early revolutions of our planet; and that all people had perſonified the phœnomena occaſioned by deluges and the ruinous combuſtions of the globe.

On examining and analyzing the name of the greater part of thoſe giants, who fought as long as they could againſt the gods, one ſees, in effect, that they ſignify preciſely de-

rangements

rangements of the earth, atmoſphere, and elements. The name of the terrible *Briaréus* implies darkneſs, or light eclipſed; that of *Othus*, the confuſion of time and the ſeaſons; that of *Arges*, lightning; that of *Brontes*, thunder; that of *Mimas*, the fall of waters; that of *Porphyron*, the chaſms and crevices of the earth; that of *Typhaus* ſignifies a whirlpool of inflamed vapours; that of *Enceladus*, the ruſhing of torrents; that of *Ephialtes*, frightful dreams, or black clouds.

It muſt be confeſſed, that there is in this croud of conſenting etymologies a very clear meaning; but that which is not to be ſo eaſily accounted for is the apparent conſent of all the people on the earth to perſonify, after the ſame manner, and under the ſame emblems, meteors and phyſical cataſtrophes; that the Egyptians, Indians, Japaneſe, Peruvians, Norwegians, Mexicans, and Britons, ſhould

ſhould meet exactly in their allegories, and have conſpired to metamorphoſe terreſtrial and aërial phœnomena into giants; this, I ſay, is remarkable indeed.

Admitting that the Greeks and Jews had derived this tradition from Egypt, it cannot be ſuppoſed that the Norwegians, who have compoſed the Edda of the Icelanders, had any knowledge of the Egyptian writings; it cannot be ſuppoſed that the Peruvians, who have never known how to read or write, ſhould have borrowed this fable from the ancient books of the Japaneſe, from the Vedams of the Indians, or the writings of the Jews, of which no one exemplar had penetrated into the New World before the year 1492.

I muſt take the liberty in this place to obſerve, that our author has not ſtated this particular point with his uſual candour. Let us ſubſtitute

oral

oral *tradition in the place of* written *information, and a great part of the difficulty diſappears. But by what means of communication could the Peruvians have received ſuch oral tradition? To anſwer one queſtion by another —How came they by the uſe of the Chineſe Quipos, or the circumciſion of the Egyptians? How came they by the caſtration of males, and infibulation of females, uſages indiſputably oriental? And again, whence their tradition that Mungo Capac, their firſt civilizer, came from a far diſtant country; and that he and his family were children of the ſun, an idea manifeſtly of Aſiatic origin? After all, the difficulty lies ſolely in our ignorance of the hiſtory of the earlieſt ages; a difficulty much increaſed by the obligation we are under of believing that the world is not more than 6000 years old, and that the hiſtory of man is included in that of one particular people.*

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We will not add to this tract on the Patagonians, the argument that might be drawn from the uniformity of the human ſpecies in the other quarters of the globe, to demonſtrate, that there cannot be a family of giants in a little province of the Magellannic region. Had there been any ſuch, ſome living proofs of their exiſtence would certainly have been brought to Europe; or, at leaſt, their ſkeletons.

OF THE
BLAFARDS, AND WHITE NEGROES.

THE men the moſt remarkable diſcovered in America are, without doubt, the Blafards of the iſthmus of Darien; they were unnoticed by naturaliſts before the year 1680, though Cortez, a century before, had deſcribed them at large in his letters to Charles the Vth. But Cortez was treated as an exaggerator and madman, and all the ſcholaſtics of Spain rejected in thoſe days a fact ſtrictly true, with the ſame blind obſtinacy that they defend in theſe days facts undeniably falſe.

The Blafards of Darien bear ſuch a reſemblance to the White Negroes of Africa and of Aſia, that we are to conſider them as beings

ings of one and the ſame kind, and are juſtified in aſſigning to them all, one general, common, and conſtant origin.

The Blafards, or White Negroes, though born of black or copper-coloured parents, have never been black; they are met with principally towards the centre of Africa, or at the extremity of the South of Aſia; they are called Dondos by the Africans, Kackerlakes by the Indians. They are low of ſtature, not exceding four feet five inches; their colour, a faded white, like that of paper or muſlin; they are born of this colour, and never change at any age. Their ſight is ſo weak, that they cannot bear the broad day, during which they keep cloſe, but ſally forth at twilight, or by moonlight, when they range the foreſts, and hunt with alacrity even the larger game. Their eyes, in form and effect, reſemble thoſe of cats; their hair,

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in Africa is woolly; in Aſia, long and pendent; either white as ſnow, or reddiſh, verging on yellow. Their whole form announces a feeble and vitiated conſtitution; their hands are ſo ill made out, that they are more properly to be called paws; the joints of the fingers are in a manner knotted, their motions ſlow and diſtreſſing; the play of the muſcles of the lower jaw, which comes out much beyond the upper, is ſo imperfect, that they labour greatly in chewing; their ears are formed differently from ours, the tiſſue is thinner, the ſhell more contracted, and the lobe long and pendent.

Though the phyſiognomy of the Dondos is not preciſely the ſame with that of the Negroes, one diſcovers nevertheleſs, in their features half effaced, that they are of African origin; in like manner as the Kackerlakes are diſtinguiſhed to be of Aſiatic extraction.

Theſe

Theſe men, of the colour of chalk, with the eyes of cats or owls, are found only in the Torrid Zone, to the tenth degree or thereabouts from the Equator; at Loango, Congo, and Angola, in Africa; at Ceylon, Borneo, and Java, in Aſia; at New Guinea, in the Terræ Auſtrales; and at Darien, in America. But what is moſt remarkable, wherever found, they are held in the higheſt degree of reſpect and even veneration; not by the vulgar alone, but by the ſovereigns of Africa and the Indies, who conſider the poſſeſſion of them in their courts, and about their perſons, as an article of magnificence; looking on them as beings diſtinguiſhed, not diſgraced, by Nature. It is curious to find by the letters of Cortez, that the ſame idea was entertained of theſe Blafards in America, and that Montezuma had three or four of theſe creatures in his court.

Could

Could we expect to find, as it were at our own doors, in the Cretin of Switzerland, a being ſomewhat analogous to the Blafard? Theſe Cretins are ſeen in conſiderable numbers in the Valais, and principally at Sion, the capital of the country; they are deaf, dumb, idiots, almoſt inſenſible to blows, and have prodigious *goitres*, which deſcend below the ſtomach; they are totally inept, and incapable of thinking. The inhabitants of the country hold theſe Cretins to be the guardian angels of their families; and thoſe who are ſo unfortunate, that they cannot claim kindred with one or more of them, ſeriouſly conſider themſelves as on ill terms with Heaven; they are never contradicted, are carefully provided for, nothing omitted that may amuſe them, and ſatisfy their deſires; the children dare not inſult them, and the old behold them with reſpect; this reſpect is founded on their innocence and weakneſs.

This

This is preciſely the caſe with the Blafards, whoſe ſtupidity is not leſs than that of the Cretins; for though the exceſs of their degeneracy has not quite deprived them of the power of ſpeech, it has to a great degree impaired their ſight and hearing.

It is related, that at Loango, the Albinos or Blafards recite prayers before the king; this cuſtom ſprings from the opinion of their ſanctity. The Switzers, no doubt, would have adopted this uſage, were it not that their Cretins are unhappily dumb. Theſe prejudices are not modern; we find the cleareſt traces of them in the higheſt antiquity, when it was believed that Heaven often inſpired the idiot and the crackbrained, in preference to the devotee. Prophets, in general, had the reputation of not being quite ſound; and yet they were liſtened to, and believed, both at home and abroad. The

prieſteſs of Apollo, enouncing his oracles, aſſumed, in the violence of her geſtures, all the extravagances of phrenzy; and was never ſo much in credit, as when ſhe appeared to be quite out of her ſenſes.

Though Chriſtians have not, like Mahometans, the charity to treat idiots kindly in this world, they have no doubt of their being very well off in the next. All theſe different prejudices are as it were in contact; becauſe from one extremity of the earth to the other, under ſimilar circumſtances, men are the ſame.

OF THE
COMMERCE OF EUROPE WITH AMERICA.

THE mines of gold and ſilver are no ſource of happineſs to the New World; on the contrary, they have impoveriſhed the Spariards and Portugueſe, who for the moſt part poſſeſs them. Peru would be more happy, if, inſtead of its veins of metals, it had a ſufficient population, plenty of cultivable grounds, and above all, great roads. But how ſhould the Spaniards have them in Peru, who have them not at home? Yet in Germany, and even in Bohemia, where the want of money is a general complaint, the roads are excellent.

The pearls of Panama and California are of little advantage to the regions which abound in them; theſe riches, like thoſe of the mines, inſtead of augmenting, diminiſh population, the true wealth of a nation. At Mexico, the ſame man who wears diamond buckles on his ſhoes, retires at night to ſleep on ſtraw: ſo the abbés of Rome, proudly dreſſed in ſilk, dine at one hoſpital and ſup at another.

The cochineal is a little red inſect, which, enlivened by a ſtrong acid, produces a fine tint: this is a real treaſure; it employs hands, and advances population.

When beavers abound in a country, as they did in North-America when firſt diſcovered, it is a proof of that country's being little better then a deſert: ſuch a miſchievous animal cannot be tolerated in a cultivated country;

country; eſpecially where there are dykes and fences againſt inundations. There are provinces in Germany where they pay eleven crowns a head for that of a beaver.

The importations from Europe into America are of the neceſſaries of life; thoſe from America into Europe are articles of luxury; ſo that Europe muſt gradually draw out of the New World all its ſilver and gold.

The true principle of the weakneſs of America is in its want of inhabitants; of Negroes in the South, and of Germans in the North: it is admitted, that, at different times, the Engliſh colonies have drawn half a million of labourers from the Palatinate, Suabia, Bavaria, and the Eccleſiaſtical States: while Spain and Portugal have been diſpeopled by their colonies; the miſerable policy of powers depending on their mines;

the

the produce of which muſt in the end go to other nations for thoſe neceſſaries which they want hands to raiſe at home. From all this it follows, that ſo long as population continues ſo weak, eſpecially in South-America, that country muſt remain dependant on Europe, the miſtreſs of the coaſt of Africa, the nurſery of labourers.

OF MONEY,

AS A SIGN OF CIVILIZATION.

" SOYEZ ſeul, et arrivez par quelque ac-
" cident chez un peuple inconnu; ſi vous
" voyez une piece de monnoie, comptez que
" vous etes arrivé chez un peuple policé.

" ESPRIT DES LOIX."

The Americans have no money, and are ſo ſtupid that they cannot be brought to conceive the uſe of it.

The Egyptians knew not the uſe of money before the Perſian conqueſt; yet were the moſt enlightened nation on the earth at that æra. The caſe was, having every thing they wanted at home, they had not given into commerce with foreign nations: among themſelves, the interchanges of commodities anſwered the purpoſe of money.

Concerning

Concerning money, as the medium of commerce, M. Pauw has brought forward ſome curious particulars in his Recherches Philoſophiques ſur les Grecs.

" Toutes les ſubtilités qu'on croit avoir " etée inventées de nos jours par les Spécu- " lateurs de Londres étoient connues des " Grecs il y a plus de deux mille ans.

" Les negocians qui frequentoient le port " d'Athenes, et la bourſe du Pirée avoient " l'art d' y repandre des bruits tres-alar- " mans afin de faire hauſſer le prix des " blés."—*Preciſely as we do, to lower the price of Stock. Who could have ſuſpected that the wit of the alley was Attic?*

" C'eſt dans les operations de ce commerce " qu'on trouve la première notion des lettres " de change: Iſocrate dit de la manière la " plus

" plus claire qu'un étranger qui avoit amené
" des cargaiſons de grains à Athenes, y
" donna a un marchand nommé Stratocle,
" une lettre de change à tirer ſur quelque
" place du Pont-Euxin ou il lui étoit dû
" de l'argent."

Hitherto it has been ſuppoſed, that the Jews of Europe were the inventors of Bills of Exchange.

" L'auteur du dialogue intitulé Eryxias,
" qu'on a tantôt attribué à Platon, et tantôt
" à Æſchine le philoſophe, dit que les Car-
" thaginois renfermoient dans de petites
" bourſes cachetées quelque object inconnu,
" qui avoit parmi les négocians une valeur
" ſtipulée et garantie par le credit de la re-
" publique; ce qui revient exactement au
" papier monnoie des modernes."

OF THEIR WANT OF

NUMERICAL TERMS.

TAKE from an American his material ſigns or repreſentatives of numerical values, and he cannot proceed by language beyond the number—*three*. Poſſeſſed of preciſe notions of numerical values, they would, like other people, have invented terms to expreſs them: not to have done this, is downright ſtupidity. Their ſyſtem of *counting* is nothing more than a repetition of units, like the notches or ſcore on a *tally*.

It is found by the Shaſtah, which, if not the moſt ancient, is certainly one of the moſt ancient books extant, that the Orientals had in the earlieſt times numerical words carried beyond the term of a million

in

in a decimal proportion: as *Paar*, 1000—*Lac*, 10,000—*Paar par Paar*, a thouſand times one thouſand.

It is ſurpriſing, that, in analyzing a fragment of the hiſtory of the Hindoos, publiſhed by Alexander Dow, ſome of our literati ſhould attack, not only the antiquity of the Shaſtah, but even that of the Indians in general; maintaining, that they received their philoſophy from the Greeks, (a ſtrange inverſion of the order of things) and that their legiſlator lived but three hundred, or at moſt a thouſand years before our æra; and all this, becauſe Herodotus does not ſpeak of them as of a people celebrated, or even much known. Herodotus travelled no farther into Aſia than to Babylon, ſo that he could not know much of the Indians. Herodotus makes no mention of the Chineſe: Does it follow, that the Chineſe are not

not a very ancient people? Such inferences are abſurd.

With reſpect to the philoſophy of the Greeks, the Indians heard nothing of it before the time of Pythagoras, who borrowed his philoſophy from them, not they from him; accordingly, Clement of Alexandria proves that all the Grecian philoſophy came from the Eaſt. One finds in Strabo and Pliny, that in the time of Alexander, the Gymnoſophiſts ſtood on one leg contemplating the ſun at the point of the noſe. Did they learn this ſpeculation, which they practiſe at this day, from the Greeks?

As to the Legiſlator of the Indians, our literati have confounded Boudha with Bramah. Boudha lived about 1000 years before our æra, and was the corrupter of the ancient doctrine, not its founder. The paſſion for undermining

undermining the antiquity of the Orientals, and the authenticity of their works, has been ſuch of late, that the Zends were no ſooner brought into Europe in 1762, than they were attacked by Brucker, who had never ſeen them. Yet the Zends are much more modern than the Shaſtah.

OF THE STATE OF THE ARTS IN PERU, WHEN FIRST DISCOVERED.

ZARATE, a contemporary with the firſt diſcoverers, ſays, that there was not, under the Incas, a ſingle place inhabited that could be called a city, except Cuſco.

According to Garcilaſſo, the Peruvians had forges, but to little purpoſe; with reſpect to iron, they had many mines of it, but inſtead of working it into inſtruments, they knew not how to make it malleable, and of courſe uſeful. Yet the Hottentots, without riſing out of ſavage life, have, from their firſt being diſcovered, forged iron.

The metallurgy of the Peruvians began on gold; from this they paſſed to the melting

ing of ſilver ore; thence to that of copper; from this to the diſcovery of iron, which they could not melt, as they wanted the ingenuity to purge it of its droſs. If the progreſs was the ſame in the Old World as in the New, it follows, that the *Golden Age*, ſo much celebrated by the poets of antiquity, was an age of *barbariſm*. The inconſiſtencies of the poets confirm this idea; thus Ovid, at the ſame time that he deſcribes the earth producing without culture the richeſt harveſts, and the rivers flowing with milk and nectar, gravely informs us, that men lived on acorns, haws, and blackberries—the genuine deſcription of ſavage life.

Following this idea of advancement, it ſhould ſeem, that the Peruvians, when firſt diſcovered, had barely entered on the age of copper.

The

The Chineſe, acquainted with the uſe of iron ſo early as in the reign of Yao, were in the age of iron at the time that the nations of the Weſt were in the age of gold; that is, were civilized at the time that we were ſavages.

*Lively, and profound; the genius of Pauw could reconcile the antitheſis, and blend the vivacity of Monteſquieu with the depth of Ariſtotle. While he ſeems to play on the ſurface, he is at the bottom of the ſubject.**

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* Il approfondit tout, en paroiſſant tout effleurer.

He muſt be a proud writer, who would diſdain to borrow a thought from Voltaire. But, I proteſt, that, on firſt ſetting it down, I felt, as if the thought were my own; ſuch miſtakes will often happen in the warmth of thinking, and co-operation of ſelf-love; and, if not pardonable, it would be better for the writer, of to-day, at the outſet, to lay aſide his pen.

The

The Peruvians could neither read nor write, nor manufacture iron; they wanted words to expreſs ſpace, duration, matter, ſpirit, &c.; they could not reckon without material ſigns, or repreſentatives of numerical terms which they wanted. Upon the whole, perfectly reſembling in exterior figure, the beard excepted, the men of our hemiſphere, they were infinitely more ignorant, leſs induſtrious, leſs inventive; in ſhort, the Europeans knew all that the Peruvians were ignorant of, and the few things they did know, much better than they did.

Excluſive of the Peruvians not having the leaſt notion of mechanics, they knew not the uſe of lime, or to burn bricks, nor even the uſe of the pulley; they could not have hewn ſtone, for want of inſtruments to poliſh it. We may judge from theſe circumſtances (the truth of which is not diſputed) of

the ſtate of their architecture, ſo celebrated by that blockhead Garcilaſſo, and his followers.

The Mexicans, ſo far from being painters, as is pretended, knew not the firſt elements of drawing; even at this day, all the Americans and Creoles united cannot produce a picture fit to be placed in the collection of an Alderman.

The falſe reports of travellers on theſe and other articles have provoked our Philoſopher to the following charge on travel-writers in general.——One may lay it down as a maxim, that out of one hundred there are ſixty who are liars, not through intereſt, but ignorance; thirty through intereſt, or the pleaſure of impoſing on the publick; and about ten who are honeſt, and aim at truth.

The

The prevalence of national character is thus noticed by our author.——The Spaniards are miſerably ſuperſtitious, exaggerators, and, which is worſe, of a prolixity that conſumes one. The Italians are credulous, and dwell on minutiæ. The Engliſh, in general, are rather deep reaſoners, than exact obſervers; *from the latter remark, however, he exempts Halley, Wood, Shaw, Anſon, Pococke, Dampier, and Ellis. Do not the exemptions, in ſo many inſtances, overturn the charge?* The Dutch have always had the reputation of *aiming* at truth; and one may count on their relations, where the writer is *capable*. Of the French, he ſays no more than that they have lately produced a writer, whoſe work anſwers its title of "Voyageur Philoſophe." The Germans have had ſome truly eſtimable, ſuch as Kempfer, who to an excellent underſtanding has joined a profound knowledge of natural hiſtory, ſo neceſſary to

the completion of a valuable work in this way; inſomuch, that it is a kind of prodigy that, without it, Chardin could have ſucceeded ſo well. He is among modern travellers what Pauſanias was among the ancient; he had an underſtanding ſo juſt, and a penetration ſo exquiſite, that he ſtruck out by the mere ſtrength of genius thoſe principles of the influence of climate which Monteſquieu has *but* extended; as likewiſe the true origin of Oriental deſpotiſm, which has been worked up by Boulanger into a ſyſtem.

After all, it muſt be confeſſed that we have many and great obligations to travellers; for example, had it not been for M. Volney we ſhould never have known that the ancient Egyptians were abſolute Negroes.*

* See his Travels into Egypt and Syria.

Is it not to this ſpirit of curioſity that we owe the many diſcoveries made of late by our travellers into the Eaſt? Such, for inſtance, as that of a ſtriking affinity between the Sanſcrit and Iriſh languages; for, as the Iriſh is ſaid to be the moſt perfect remain of the Celtic, a diligent compariſon of the Iriſh with the Sanſcrit might end in a proof of the Sanſcrit, Iriſh, and Celtic, having been one and the ſame language: one advantage of this diſcovery would be to bring to light the following deſiderata:—What was the Celtic language, when and where did it flouriſh, and to whom did it diſtinctively belong?† Hitherto, we*

* See Aſiatic Reſearches.

† To the Celtæ, a people as little known as their language;—a name, when authors are at a loſs for a better, for ſome of thoſe tribes of plunderers, who poured down, at different times, from the North of Aſia

we know nothing more of it than as being a name for a parent tongue, which, having no known exiſtence itſelf, has given exiſtence to moſt of the European languages: So much for this particular enquiry. In general, what enlargements of ſcience, what treaſures of literature, may we not expect from an union of Sanſcrit with Iriſh erudition! ‡

Aſia and Europe into our ſouthern provinces; and who, by a ſtrange fatality, conſidering their probable non-exiſtence as a diſtinct people, have furniſhed our Linguiſts and Antiquarians with matter for eternal diſputes and contradictions.

‡ To promote this very deſirable end, would it not be adviſable to ſend out ſome learned profeſſor of Iriſh on an embaſſy to the Grand Lama, the Pope of the Bramins: it will be attended with leſs expence, and may be of as great utility to the cauſe of literature, as a late embaſſy to the Emperor of China is likely to be of to the commerce of England.

OF

OF THE

HOSPITALITY OF SAVAGES.

IT is a known fact that robbers and ſavages are diſtinguiſhed for hoſpitality. A wandering people do not labour; therefore they have no money; travelling without money, they muſt lodge and feed one another, which is but to lend what is of little value. Thus it is that the begging Monks throughout the Catholick countries are extremely hoſpitable; they get with facility more than they can conſume, and diſtribute that ſuperfluity, which is uſeleſs to them, among the poor of the place, or to travelling beggars who lodge in their convents. The lazineſs of theſe monks ſupports the lazineſs of thoſe who are not monks; this is the worſt effect of a thing ill in itſelf; it is to introduce among

among civilized nations the neceſſities and manners of the ſavage.

If a well-ordered government creates induſtry; induſtry, property; and property, money; it follows, that hoſpitality, a thing of neceſſity to the Savage, argues a want of police in civilized nations.

CONCLUSION

OF

THE SUBJECT

ON

THE AMERICANS.

PERFECTIBILITY is the greateſt preſent which nature hath beſtowed on man, who hath received this faculty to the end that he might be thereby qualified to attain to civilized life; for, had it been deſigned to confine him to ſavage life, nothing more had been given him than animal inſtinct, which had ſufficed for him as it does for other animals.

Animal inſtinct teaches the ſavage to build a hut, to copulate, to rear up his children, to ſpeak, to ſubſiſt by the chace, by fiſhing, or on the ſpontaneous fruits of the earth;

earth; to defend himſelf againſt, or attack, his enemies. Now, is there in all theſe actions a ſingle one that diſtinguiſhes him from brutes? They build dwellings, couple, rear their young, have their language, live by the chace, by fiſhing, or on the wild productions of the earth; attack or defend themſelves, according to the occaſion. One ſees that all theſe actions exclude *indirect* labour, and include merely the *direct;* which looks no further than to preſent ſubſiſtence, or the conſtruction of a dwelling; and this hath ſo little of real labour, that it may be ſaid, that the ſavage and the beaſt do not labour at all: here, then, we have a proof that the ſavage has no thought of extending his perfectibility, which is not to be done but by *indirect* labour; that is, by ſtudy, or the labour of thought—the moſt hard, the moſt intenſe, of all labours.

If

If this our globe had no other inhabitants than ſavages, it would become a ſcene of horror and deſolation: the earth unimproved by labour would revert to that ſtate in which it came out of the hands of nature; the level grounds would be one continued ſwamp, from the inundations of rivers undrained; the higher covered with foreſts, the nurſeries of beaſts, which would gradually ſupplant the human ſpecies; as was the caſe in North-America when firſt diſcovered, on which there were reckoned one hundred beavers for every individual of human kind.

The inhabitants of ſuch a waſte muſt live by the chace; from the decreaſe of game, muſt enlarge the bounds of their hunting grounds: the different tribes, impelled by the ſame neceſſities, muſt interfere; hence eternal wars; wars which, with their cauſe, can have no end; they muſt fight, becauſe they muſt eat;

eat; nor can theſe conteſts have any other object than extermination: hence, ſavages are ever ſo atrocious in their vengeance, ſo furious in their anger, that they do not ſeem to know what it is to forgive.

APPENDIX.

OF CERTAIN CUSTOMS WHICH FORMERLY PREVAILED IN OUR HEMISPHERE, AND WHICH WERE FOUND AMONG THE AMERICANS.

THE cuſtom of interring living perſons with the deceaſed was not quite aboliſhed among the Gauls in the time of Cæſar. This had been introduced by Scythian colonies; exiſts in ſeveral parts of Lower Aſia, and of the coaſts of Africa, and was found both in North and South America. It ſeems to have ſprung from the idea of being ſerved in another world by thoſe we have commanded in this: Hence the ſacrificing of ſlaves at the tombs of their maſters, and of wives on the bodies of their huſbands. At the funeral of a king of Akin, ſays M. Roemer, in 1764, they buried with him 300 of his wives, and a much

a much greater number of ſlaves. The wife who has children, among the Eaſt-Indians, is not allowed to burn for her huſband; this honour is reſerved for the moſt beloved, on the ſuppoſition, no doubt, that he is to enjoy her ſociety in another world. So rooted is this abſurdity in their manners, though in direct contradiction to their favourite doctrine of a metempſychoſis; according to which, our author playfully remarks, the ſoul of the huſband may paſs into the embrio of a mouſe, and the ſoul of the wife into that of a cat. By this we ſee, that contradiction between religious dogmas and civil cuſtoms is no proof, though often uſed as ſuch, againſt the exiſtence of the latter.

The Indians give a beverage of ſaffron, nightſhade, and the ſtrongeſt narcotics, to overcome the reluctance of the deſtined victims: the North-Americans give a paſte

fo

of bruiſed tobacco leaves, &c. for the ſame purpoſe, and with the ſame effect.

The doctrine of the reſurrection of the body has been more general than is imagined. We hardly know of any ancient nation that was not in the habit of putting into tombs, by the ſide of the dead, arms, kitchen utenſils, &c.—a manifeſt proof of their belief of an after-exiſtence. And here it muſt ſeem very unaccountable, that an œconomical precept concerning interment ſhould be omitted in the books of Leviticus and Deuteronomy, in which the detail in other reſpects is ſo very minute as to forbid the eating of the thigh of a hare.

To the cuſtom juſt mentioned may be added a ſtrange one in the article of mourning: it conſiſts in cutting off a joint of a finger on the loſs of a huſband, a wife, or near

near relation. The inhabitants of Paraguai, the Guaranos, and many other people of America, have made theſe amputations ſo frequent, that men and women have been ſeen with only five or ſix fingers entire on both hands; which gave riſe to the firſt accounts, that theſe people had naturally but three fingers on each hand. The Hottentot has preſerved more of the original ſacrifice, by cutting away one of his teſticles.

May not this cuſtom, ſo unacountable at firſt view, have had its riſe in the ſimple notion of offering a part for the whole; a kind of compounding for the omiſſion of the deſtructive practice of ſacrificing life?

It is a cuſtom among many nations of America for the huſband to take to his bed the moment that his wife is brought to bed. Will it be believed, that this foolery has been

been and is even now in uſe in the Canton of Bern, where it is called *faire couvade.* It is probable that the Bernois borrowed it from the Spaniards, among whom it obtained in the time of Strabo. Herodotus found it among the Scythians and Egyptians; it is obſerved by the Braſilians, and many other people of America. Mark Paul aſſures us that he found it among many tribes of the independant Tartars: ſo that this cuſtom has made the tour of the globe.

The univerſality of accompanying eclipſes with every kind of noiſe that could be made, appears very extraordinary to our author. That it ſhould ſeem ſo to one who is an advocate for a much higher antiquity than is generally attributed to our world, would ſeem no leſs extraordinary to me, did I not know, that having undertaken to prove that the Americans were

aboriginals, he muſt of courſe reject every idea of communication. Such is the influence of ſyſtem, even on minds the moſt liberal.

Give to this our globe its juſt right, an unbounded antiquity; admit that, in the expanſe of time, it may have undergone many very great changes, as of ocean into continent, and of continent into ocean, the latter of which is confirmed by recent diſcoveries of many iſlands in the South Sea; and iſlands, we know, are nothing elſe than the higheſt grounds of an overflown continent: theſe changes, I ſay, admitted, it follows that no concluſions can be drawn from the preſent face of the earth, againſt any poſſible intercourſe between its moſt diſtant inhabitants in the earlieſt ages.

All the nations who believe in the tranſmigration of ſouls make the world to be much more ancient than thoſe who do not believe

believe in it. Hence the prodigious period of the people of Thibet, and of the Indians, which has paſſed from them to the Chineſe. *So prodigious indeed, that it could not ſtop ſhort of eternity; for, the paſſing of the ſoul from one body into another induces the idea of a progreſſion without end—that which hath no end can have no beginning; and ſo vicê verſâ. Hence a world eternal and uncreated—no creation, no firſt cauſe.—The gradations theſe of an aſcent, of which the apex is atheiſm—implied, not profeſſed, nor, it may be, intended, by the Orientals; in which point alone they differ from Spinoza, whoſe doctrine, as to the reſult, is but a renovation of theirs; with the advantage of a proceſs more impoſing, becauſe more philoſophical.*

OBSERVATIONS ON OUR GLOBE.

[FROM THE SAME.]

IT is remarkable that the three great capes or promontories of the earth, viz. Cape Horn, the Cape of Good Hope, and that of Diemen's Land, (New Guinea) ſhould be turned to the South. The points of the three great continents thus directed make me ſuſpect, that immenſe volumes of water have rolled with violence from the South to the North; and that they have made breaches, wherever the ſoft and ſandy ſoils have given way to the impulſe of the ocean.

The moſt diſtinguiſhed capes, after thoſe juſt mentioned, have much the ſame direction; ſuch as, Cape Comorin, in Aſia; that of Malacca, in the peninſula of that name;

St.

St. Mary, in Madagaſcar; thoſe of the peninſula of Kamſcatka, of Nova-Zembla, of the great iſland of Jeſo, of Greenland, of California, and of Bahama in Florida. Theſe objects, ſeen in the great, make it unneceſſary to regard thoſe little points which advance into the ſea in other parts, and which, though called capes, are nothing more than ſalient angles, formed by particular accidents or ſinuoſities of the coaſt. The three great promontories of the Mediterranean, thoſe of Calabria, the Morea, and the Crimea, are likewiſe turned towards the South.

The greateſt irruption of waters into our continent appears between Africa and New-Holland to Cape Comorin, which, being formed of vaſt impenetrable rocks, divided the currents from the South. One of theſe currents, turned out of its courſe, ſeems to have formed the Red Sea, of which the

Adriatic

Adriatic Gulph is, in my opinion, a continuation; and that the ſame force which carried the waters into the land at Babel-Mandel, impelled them on to the neighbourhood of Venice, ſurmounting the iſthmus of Suez, which is ſince dried up, either by the retreat of the Mediterranean, or by the diminution of the Red Sea.——*The difficulty is to account for theſe retreats and diminutions.*

As to the Perſian Gulph, it ſeems to have been produced by the ſame irruption and tendency of the ocean toward the North Pole. The ancients thought that the Caſpian Sea was a prolongation of this gulph; in paſſing over the ſpace between them, in a line between the 71ſt and 72d degrees of longitude, one falls on manifeſt veſtiges of the ſea's ancient bed, a wide champaign country of moving ſands, mixed with fragments of ſhells,

ſhells, and of marine ſubſtances. Beyond theſe plains, *now* dry, is the great deſert of ſand, 120 miles North of Iſpahan; in the depth of this ſolitude, enormous mountains of ſalt ſpread over the ſurface for many leagues every way: this canton is called at this day by the inhabitants the Salt Sea, and in our maps *Mare Salſum*. On the right of this region of ſalt runs a line of ſandy hills, which the winds have heaped together. In advancing under the ſame meridian beyond Coucheſtan, the earth inclines, and continues ſloping perceptibly to Ferrabat; the courſe, probably, by which the ocean retreated, after a temporary reſidence in the region firſt deſcribed.

I have obſerved with aſtoniſhment, that there is much more dry land on our ſide of the Equator than on the other; the ſuppoſition, that there muſt be a balance in the South

South to the weight of the earth in the North, is contradicted by the experience of all modern navigators, who, from the 55th degree of latitude on our hemiſphere, to the 60th on the oppoſite, have not fallen in with any great continent. I obſerve, with equal ſurpriſe, that almoſt all the parts of the globe placed directly under the Equator are covered by the ocean; which cannot be reconciled with the elevation, it is ſaid, the earth muſt have at the Equator; it being the nature of fluids to find their own level.

To this the Newtonians will anſwer, that the axis of the Equator, being longer than that of the Poles, the motion of the earth muſt be greater under the Line; and that the waters follow the greater movement: if ſo, it only remains for them to prove, that this increaſe of motion is ſufficient to ſurmount the natural tendency of water to an equilibrium: and as this

this is a matter of calculation, in which they excel, I have no doubt of their making it out to the ſatisfaction of all thoſe who are able to follow them.

Navigators have reached to the 80th degree of North latitude, but have not been able to get beyond the 60th of Southern, owing to the extreme cold, and oppoſition of ice: this confirms the prevalency of water over earth in the South; it being admitted, that air paſſing over water is much colder than that which paſſes over dry land, which militates ſtrongly againſt the ſuppoſition of a great Southern continent. M. Buffon ſuppoſes that the great maſſes of ice in the South Seas are formed by rivers deſcending from the Auſtral lands; but, admitting the exiſtence of thoſe lands, this does not remove the difficulty, the queſtion not being how theſe bodies of ice are formed, but why they

they ſhould diſſolve in ſummer in the 80th degree of our latitude, and never melt in any ſeaſon in the 60th of the oppoſite.

If a force from the South has driven the waters to the North, thoſe of the North muſt have taken a direction to the South, to ſupply the waſte, and reſtore the equilibrium; the obſervations of the Swediſh naturaliſts confirm the ſuppoſition, by marking the retreat of the ſea from the Northern coaſts, in the proportion of four feet ſix inches in a century.

If this were the caſe, the retreat of the Northern ocean ſhould bear ſome proportion to the advances of the Southern, but this is not ſo; the former being ſlow and gradual, the latter impetuous and greatly predominant. Our author refers this to a certain periodical motion in nature yet unknown;—this is no uncommon

way,

way, though very unſatisfactory, of ſolving the difficulties of natural hiſtory, which muſt for ever abound in difficulties, as we know nothing of the principles on which the great Author of nature has acted.

We often hear of the ſuperiority of the modern, over the ancient naturaliſts; owing, we are told, to the wiſdom of the former in abandoning analogy, and conjecture from the reaſon of things, the favourite practice of the ancients; and truſting intirely to inveſtigation by experiment: yet the ancients did not neglect, ſo much as has been ſuppoſed, this mode of inveſtigation; witneſs, the celebrated—I have found it* *of Archimedes, not unlike, though of leſs eclat, to that divine ſtroke of Newton, by which his priſm brought out at once the whole ſecret of colours. As to the great advantages which*

* Ευρηκα.

have

have been derived from this adherence to experiment, we may form a judgment of them, in part, from the following ſtatements:

" If it be aſked what are the diſcriminative " characteriſtics of minerals, vegetables, and " animals, as oppoſite to one another, I " plainly anſwer, that I do not know any, " either from natural hiſtory or chemiſtry, " which can wholly be relied on."

Again:——" Every one thinks that he " knows what an animal is, and how it is " contra-diſtinguiſhed from a vegetable; and " would be offended at having his knowledge " queſtioned thereupon. A dog or a horſe, " he is truly perſuaded, are beings as clearly " diſtinguiſhed from a herb or a tree, as " light is from darkneſs; yet as in theſe, " ſo in the productions of nature, the tran- " ſition from one to the other is effected by " imperceptible gradations."

And

And again:——"If rejecting ſpontaneous "motion and figure as very inadequate teſts "of animality, we adopt *perception* in their "ſtead, no doubt, he would be eſteemed a "viſionary in philoſophy, who ſhould extend "*that faculty* to vegetables; and yet there "are ſeveral chemical, phyſical, and meta-"phyſical reaſons, which ſeem to render the "ſuppoſition not altogether *indefenſible*."*

If the diminution of the ſea be perceptible in the Northern Regions, it ſhould take place in ſome degree in the Mediterranean; and ſo it has been found to do from age to age.

The ſediment from running waters is not ſo conſiderable as the appearance of thoſe waters indicates. The waters of any river, however thick or muddy, do not contain

* See WATSON's Chemiſtry, vol. v. Eſſay 3.

quite

quite ſixty grains of earth in one hundred and twenty pounds of water. On ſetting ſome water of the Nile in a glaſs tube, the ſediment was found to have only the eighth of a line in a volume of water which ſeemed to have fifty times more mud than was obtained by precipitation: it is abſurd, therefore, to account for the land's gaining on the ſea, by ſuppoſing that the bottom of the Mediterranean has been raiſed by the ſand and mud carried into it by the currents of rivers; for, were this the caſe, the intire ſoil of Egypt muſt have been ſwept away by the Nile into the Mediterranean:—— *Or rather the Nile, by its overflowings, muſt have raiſed the ſurface of Egypt out of the reach of its own inundations.*

No hiſtory or tradition has taken notice of any memorable cataſtrophe occaſioned by earthquakes between the 52d and 61ſt degrees

degrees of North latitude: it is only when we advance towards the Pole or the Line, in the heart of the Continent, that earthquakes become both frequent and terrible. Another obſervation, no leſs intereſting, is, that the greater part of the volcanos on our hemiſphere are ſituated on iſlands, or very near the ſea, as Hecla, in Iceland; Etna, in Sicily; and Veſuvius, &c. Among the great volcanos are, the Paranucah in the iſle of Java, Conopy in that of Banda, and Balaluan in Sumatra. There are alſo volcanos in the iſlands of Ferando, &c.; in ſhort, in all thoſe which compoſe the great empire of Japan, as well as in the Manilla iſles, the Azores, Cape Verd, and above all that of Del Fuego. The prevalence of volcanos in iſlands, or in the neighbourhood of the ſea, makes me ſuſpect that ſea-water is neceſſary to produce the inflammation of ſulphureous and ferruginous pyrites, the principal

principal aliment of volcanos: it is certain that theſe pyrites never burn but when in contact with water, or in a moiſt atmoſphere, which may be attributed to the property in iron of decompoſing ſulphur by the aid of water. By the lavas diſcovered in the Pyrenees, the Alps, the mountains of Auvergne, Provence, &c. it is concluded, that all theſe places have anciently been volcanos. But why are the furnaces, found at this day on the Terra-Firma, extinct? The cauſe, in my opinion, is, that the ſea having retreated from their vicinity, the fire has ceaſed, becauſe the decompoſition of the pyrites can no longer take place in the bowels of the earth for want of a ſufficient quantity of water.

To attribute the extinction of volcanos on the Continent to the phlogiſtic matter being exhauſted, is a manifeſt error. Why ſhould

ſhould it fail there, and not in iſlands, or on the ſea coaſts? Veſuvius has burnt for more than 3000 years. In the excavations of Herculaneum, the pavement of the ſtreets and foundations of houſes are found to conſiſt of ſquare pieces of lava, of the very ſame quality with that now thrown out from Veſuvius. Now, Herculaneum was built by the Auſonians and Arrunci, before the firſt colonies from Greece ſettled in Italy; this could not be later than 1330 years before our æra. Etna too had burnt many years before the birth of Homer and Heſiod. If the combuſtible matter of theſe two has not been drained in all this time, what reaſon is there to ſuppoſe that it ſhould have failed in the volcanos of our continent?

Whatever has been written hitherto on the formation of mountains, is ſubject to inſuperable

rable difficulties, ſince it is known that the higheſt mountainous points are in no part of the world covered with marine remains; ſuch as ſhells, dendrites, or other petrifications, under whatever name they may be diſtinguiſhed. The ſea, then, has never ſurmounted thoſe heights, as is advanced by ſo many naturaliſts. I can never believe that it is by the ſea that thoſe rocks have been formed, whoſe beds of the ſame ſort of ſtone we ſee prolongued for a ſpace of many leagues. How ſhould the waters aſſemble ſo many ſubſtances of one kind, and depoſit them in another place; at the ſame time excluding all mixture of heterogeneous matter in the moment of the coheſion of theſe lapidific particles? It is not at all ſtrange that fragments of ſhells ſhould be found in marbles, becauſe all marbles are nothing more than coagulations; but it has never been found, nor ever will be, that there are

any

any ſhells in rock-ſtone, which proves to a certainty, that this ſtone, of which entire mountains conſiſt, has never been decompoſed or recompoſed by the waves of the ſea; but is an homogeneons ſubſtance, primitive and coeval with the world.

Thoſe who would account for the formation of mountains, do not diſtinguiſh between them and the great convex elevation of Oriental Tartary, proved by the vaſt rivers deſcending from it in every direction towards the cardinal points. Switzerland is, in miniature, to Europe, what the region of Thibet is, in the great, to Aſia; with this difference, that Switzerland has mountains much more elevated than any to be met with on the great convex of Tartary, found to be much higher than the higheſt tops of the Swiſs mountains. If the elevation of Thibet proceeds, as ſome have advanced,

from the crumbling of mountains,—let it be conſidered how many millions of ages it would take up to convert the pyramidal form of Switzerland into an uniform convex elevation.

Mountains, of whatever height they might be, could not ſerve as a retreat to the inhabitants of a country overwhelmed by inundations; becauſe ſuch mountains, being more dry and ſterile in proportion to their altitude, could not furniſh the alimentary vegetables neceſſary to the ſuſtenance of families and herds of cattle: ten individuals could not live ten days on the ſummit of Mount Jura. It is on ſuch convexities as that of Tartary, that the remains of the human race might hope to find an aſylum againſt the cruſh of elements, and the fury of inundations.

If

If the tribes of Tartars had not, in their wars with each other, deſtroyed the libraries formed by the learned of Thibet; if a vile Emperor of China had not cauſed to be burnt all the books and manuſcripts that could be found in Upper Aſia; we might, without doubt, collect many facts which would throw light on the hiſtory of our globe, ſo modern, when we conſult the monuments of men; ſo ancient, when we appeal to the indications of nature.

The deſtruction of records in China; the burning of the library of Alexandria in that romantic—rather ſcuffle than—war by Julius Cæſar; and a ſecond time, after it had been in part re-eſtabliſhed, condemned to the flames by the Caliph Omar; the deſtruction of ancient Greek authors by Pope Gregory; *to which we may add the prodigious number of volumes defaced by ignorant Monks, to make way,*

way, by the raſure of the original text, for their miſerable homilies and compoſitions; have been the moſt ſorrowful events in the hiſtory of human kind: they have deprived us of treaſures of knowledge which can never be recovered: the archives of the world were loſt. Yet our Chronologiſts boldly determine the epocha of the origin of all nations. To obſerve the arrogance with which they offer their vain calculations, one would imagine that they had read all the books and manuſcripts deſtroyed in China, Thibet, Egypt, and Rome, the very titles of which are unknown to them.

Of all the attempts to calculate the age of the world, the ſyſtem of petrifactions is the moſt unphiloſophical; it being impoſſible to aſcertain a proceſs depending on the quality and quantity of lapidific juices, and other circumſtances, varying *ad infinitum*

tum in different places, according to the nature of earths, waters, and air; and even of the positions of the bodies on which the experiments are mads.

CONTINUATION.

My author takes notice of a passage in Justin the abbreviator, concerning a dispute on the point of antiquity between some Scythians and Egyptians. The former supported their claim by observing, " Scythiam adeo editi-
" orem omnibus terris esse, ut cuncta flumina
" ibi nata, in Mæotim, tum deinde in Pon-
" ticum et Egyptium mare decurrunt; hoc
" argumento superatis Egyptis, antiquiores
" semper Scythiæ visi." C. i. lib. 2.—— *This argument, in my opinion, does not justify the inference; especially as there are chronogical facts which set the pretensions of the Egyptians on a better footing.*

We

We are told by Bochart, that the Hebrew was the eldeſt of nations. Abraham, who lived 600 years bfeore the Trojan war, on his paſſing into Egypt, found it a great and flouriſhing kingdom; the Jews do not pretend to trace their origin, as a people, higher than Abraham.— So much for the antiquity of the Jews.

As to Bochart's ſecond aſſertion, that the Egyptians borrowed their arts and ſciences from the Jews, it will be ſufficient to obſerve, that, at the time of Abraham's viſit, the great pyramid was ſtanding; this pyramid exhibits a preciſe meridian, the diſcovery of an aſtronomer far advanced in the ſcience; and the building itſelf could not have been raiſed without a conſummate knowledge of mechanics. The facility with which the Egyptians raiſed thoſe obeliſks which formed avenues to their temples, and which of courſe left little room for the working of engines, brings to ſhame the complicated machinery

machinery employed by Fontana in erecting the obeliſk before the church of St. Peter at Rome.

Among the proofs of antiquity, great and early advances in the ſciences, particularly in aſtronomy, are the moſt deciſive. The Egyptians knew, at a very early period, that the ſun was fixed, a common center to the earth and planets which move round it. They gave the firſt hint of the ſublime idea of every ſtar being a ſun to a ſyſtem like our own. Nor did they ſtop ſhort of the inveſtigation of comets, which they held to be planets, moving in orbits ſimilar but eccentrical to our ſyſtem. Seneca the Naturaliſt, ſpeaking of comets, obſerves, "Depre-
"hendi propter raritatem eorum curſus adhuc
"non poteſt; nec explorari an vices ſervent, et
"illos ad ſuum diem certus ordo producat."
Has not the ſame uncertainty prevailed with us till within this century, and are there not even ſome doubts touching the ſolitary prediction of

the

the comet of 1759? *As to that, which, according to Newton, is to make its appearance ſome time in the preſent century, and to ſweep away in its vortex the ſun, planets, and our whole ſyſtem, it is to be hoped that there is a flaw in his calculation; and we are encouraged in this hope by the conſideration, that, at the time of his publiſhing this alarming prediction, Sir Iſaac was deeply engaged in writing a commentary on the Revelations of John.*

It is admitted that the Jews, on their coming out of Egypt, 1500 *years before our æra, brought with them the Egyptian year of twelve lunar months, of* 30 *days each. A year of* 360 *days muſt have produced great confuſion in the ſucceſſions of ſeaſons; accordingly, it is known that ſo early as the Trojan war, the Egyptians had a year of* 365 *days; this fell ſhort of true time twenty-five days in a century, corrected in the Julian calendar, by adding a day to every fourth year.*

Though

Though the Egyptians gave to the vulgar year no more than 365 days, yet they knew that the true year was ſix hours longer. This the prieſts explained in ſecret to Eudoxus and Plato, but kept the uſe they made of it among the arcana of the college; this uſe conſiſted in adding the fourth of a day to every year, calling the firſt year the firſt quarter, and ſo on to the fourth, which formed the luſtrum of four years, borrowed from them by Eudoxus, according to Strabo and Pliny. This ſecret Julius Cæſar learnt during his ſtay at Alexandria, and this led him to the reform of the Roman calendar. It is to the honour of ſcience to obſerve, that of all the events of Cæſar's life, this bids the faireſt for immortality; for, ſuch is the nature of the thing, that time itſelf muſt be loſt before this can be forgotten.

Should it be aſked, Why did not the prieſts apply their luſtrum to the vulgar calendar? I anſwer,

anſwer, for a double reaſon; they were rulers and politicians, as well as prieſts, and thought that, in both caſes, the vulgar were to be governed, as certain fowl are beſt fattened, by being kept in the dark. By their excluſive knowledge of true time, they alone could predict with exactneſs the annual inundation of the Nile, the ſtages of its increaſe and retreat; they alone could fix the preciſe time for obſerving the religious feaſts, moſt of which had their origin in the changes of the ſeaſons; on theſe two articles depended the natural and political exiſtence of an Egyptian. Hence it was, that the prieſts were ſo tenacious of the power this ſecret gave them over the people, that they obliged their kings, at their inauguration, to take an oath that they would never ſuffer the calendar to be corrected.

Having animadverted on the policy of the prieſt, it is but fair to do juſtice to the ſcience of the

the philoſopher. The vulgar year loſing ſix hours every year, or twenty-five days in a century, it follows that in 1465 *years things muſt come right again, and the year begin where it had done at the commencement of the period; of this the aſtronomer took a moſt ingenious advantage, by converting the period of* 1465 *years, thence called a Cycle, into a meaſurement of time to be applied to the prodigious age he attributed to the world.*

It has been demonſtrated by modern aſtronomers, that the cycle was right in the 139*th year of the Chriſtian æra; conſequently, the preceding cycle muſt have begun with the Egyptians* 1456 *years before, and been thence carried back to the meaſurement of an aſcending period of prodigious antiquity;—but here our orthodox aſtronomers interpoſe, and, for reaſons obvious enough, will not allow that the Egyptians carried theſe cycles higher:—ſtrange, that*

a ſenſible

a ſenſible people, who knew the value of time, ſhould throw it away in forming a period of which they meant not to make uſe more than twice or thrice. Happily we live in an age in which men are not to be governed by aſſertions, in direct oppoſition to the reaſon of things.

The notion that the firſt men were placed on the higheſt grounds, in order to put them out of the reach of inundations, ſuppoſes the neceſſity of a deluge, and that univerſal. As M. Pauw is ſilent, let us hear what the learned Freret has thought proper to ſay on this ſubject.

"The ſuppoſition, that the Egyptian, "Greek, Indian, Chineſe, and even Ameri- "can fables, were borrowed from the Moſaic "Hiſtory, is founded on forced conjectures, "and abſurd ſyſtems.

"At

" At the moſt brilliant æra of the kingdom " of Juda, the Jews had not cultivated aſtro- " nomy, geometry, or philoſophy.

" The deluges of Ogyges and Deucalion " are not mentioned by Homer or Heſiod; " yet the latter was of Bæotia, in which both " are ſaid to have taken place. Herodotus " ſpeaks of Deucalion, but ſays nothing of " a deluge.

" Plato, Ariſtotle, Apollodorus, &c. aſ- " ſert, in direct terms, that the deluges of " Ogyges and Deucalion took place only in " parts of Greece.

" According to Plato, the Egyptian prieſts " told Solon, that they had in their annals " accounts of thoſe deluges; but that *ſuch* " *things* could not have taken place in Egypt, " becauſe it never rains there.

" Beroſus,

" Berosus, the Chaldean historian, 144 " years before Christ, asserts an universal " deluge, agreeing in every point with the " Mosaic account, and therefore suspected to " have been borrowed from it.

" Plutarch and Lucian mention the cir- " cumstance of the bird let out of the ark " of Deucalion in order to discover land; " manifestly borrowed from Berosus, or his " copyists.

" The identity of Noah with Deucalion, " supposed by some, contradicted by the most " learned of the Greek and Latin Christians.

" Noah's deluge 2376 years before Christ, " that of Ogyges 500 years later.

" The deluge of Deucalion about the time " of Moses, 1500 years before Christ.

" Grotius,

" Grotius, and other defenders of the " authenticity of the ſacred annals, not con- " tent with marking the agreement between " Moſes and Beroſus, quote Ovid, Plutarch, " and Lucian."—*Strange authorities on ſuch a ſubject! As to Ovid, he would have embraced the* omnia pontus erat, *merely for the conceit in*—deerant quoq; litora ponto.

If at any one time the ſea was all, it never could at any other time become leſs than all. How, then, are we to account for the firſt idea of an univerſal deluge? There is no difficulty in the matter. It was natural for men, ignorant of the extent and condition of our globe, to take the utmoſt that they knew for the whole, and to apply the title of Univerſe *to their own horizon. The greateſt ſurpriſe of the Americans, on firſt ſeeing the Spaniards, was to find that there were regions beyond their's, and other people than themſelves:—a circle of a few yards is to the emmet a world.*

That a tradition of this kind, once ſet on foot, ſhould keep its ground, and preſerve its credit with men after they had become more enlightened, will not ſeem extraordinary, when we conſider, that exaggeration in the idea, and a conſequent intemperance in the uſe of words, have been in all times characteriſtics of the Orientals: this is not the only inſtance in which the hyperbole of the Eaſt hath impoſed on the ſimplicity of the Weſt and North.

ON

ON THE

EGYPTIANS AND CHINESE.

BEFORE we can decide on the uſages, manners, and character of a people, we muſt be acquainted with the climate, population, and, above all, the ſtate of their agriculture: for agriculture is the parent of arts, and arts are the inlets to national character.

The accounts given by Miſſionaries of the population of China are not to be relied on. Du Halde gives to Pekin three millions of inhabitants; Le Comte, two: this difference proves a total ignorance of the caſe. Calculations of the interior of the country, taken from the ſtate of population on the borders of the great roads, while

diſtant parts are almoſt uninhabited, muſt be erroneous in the extreme. The number of walled towns in China does not exceed 1453; trifling, when compared with the great extent of the empire. The Chineſe crowd to the ſea-coaſts, trading towns, and the banks of great rivers: here the population is exceſſive; and hence the interior of the country is deſerted and uncultivated: hence frequent famines; the inroads of the poorer on the richer provinces, and the conſequent ſubverſion of law and government. The unequal population, the want of protection from violence in the central provinces, and the defects of police in a region of ſuch extent, account for the miſeries incident to this country.

Robbers are in ſuch numbers, that, one year with another, from thirty to forty thouſand are thrown into priſon: when theſe bands

bands unite, the great towns are ſacked, and entire provinces laid waſte. The beſt check on this evil would be a good body of militia; its only preventive a ſtrict police: the jealouſy of the Emperor will not truſt a militia in the hands of a ſubject: and their ignorance in legiſlation excludes every hope of an effectual police.—*Deſpotiſm never thinks of preventives; it truſts alone to the ſeverity of its puniſhments.*

In the earlieſt times, moſt legiſlators gave to the father a power over the life of his children; but to toſs them into the river as we do puppies, to throw them into the ſtreet to be devoured by dogs and hogs, was reſerved for the Chineſe. Here our author obſerves, that to find the juſt bounds of paternal authority is the maſter-piece of legiſlation, unknown, for the moſt part, to ancient legiſlators—even to Solon,—*for this*

ſimple

ſimple reaſon, that it is not the leſſon of ſuperior wiſdom: the thoughtleſs ſavage has not learnt, he feels it; it is a part of his conſtitution: conſcious of man's right to independence, the father does not aſſume, nor would cuſtom allow him the power to infringe it.

Thoſe who aſſert abſolute power in the parent to be a law of nature, are, I think, miſtaken: it is to property that we muſt look for the origin of power: nature takes no notice of property; her firſt law is the uſus communis of her benefits: from the moment property takes place, the diſpoſal of it muſt be in the hands of the parent who poſſeſſes it: he who has in his keeping the means of life, is in effect maſter of that life; in this we ſee the origin of the principle in queſtion.

The limitation of this power has not been the work of politicians, too intent in all times on preſerving

preſerving a dominion over the minds of men, which could not better begin than in the domeſtic example.

By a law of the twelve tables a Roman father could take away the life of his child; but the univerſal abhorrence with which the perpetration was attended, put a ſtop to the thing: thus manners, not law, reduced this power within proper bounds.

There is nothing better underſtood than property, as an object of purſuit; nothing leſs underſtood, as a ſubject of philoſophy: of this we have a proof in the following extracts from Volney's account of the Arabs:—

"The ſituation of the Arab is very differ-
" ent from that of the American ſavage:
" amid his vaſt naked plains, without water,
" without foreſts, he could not, for want of
" game

" game or fiſh, become either a hunter or a
" fiſherman. The Camel was alone ſufficient
" to throw him into paſtoral life, the man-
" ners of which have determined his cha-
" racter: finding, at hand, a light and
" moderate nouriſhment, he has acquired the
" habit of frugality; content with his milk
" and his dates, he has not deſired fleſh; he
" has ſhed no blood; his hands are not ac-
" cuſtomed to ſlaughter, nor his ears to the
" cries of torture; he has preſerved a hu-
" mane and ſenſible heart."

There would be nothing wanting to this eulogium, were it founded on fact. But where ſhall we find, except in romances, or the deſcriptions of poets, that paſtoral manners are of a nature to cheriſh the fine feelings of humanity? Through all ages, in every quarter of the globe, rapine and bloodſhed have marked the ſteps of the paſtor tribes. When theſe very

Arabs,

Arabs, at an early period, made the conqueſt of Egypt, the tyranny and cruelty of the paſtor kings, as they were called, were beyond example intolerable.——M. Volney proceeds:

" To obſerve the manner in which the " Arabs conduct themſelves towards each " other, one would imagine that they poſſeſs " all their goods in common; nevertheleſs, " they are no ſtrangers to property; but it " has nothing of that ſelfiſhneſs which the " increaſe of the imaginary wants of luxury " has given it among poliſhed nations. It " may be alledged, that they owe this mo- " deration to the impoſſibility of greatly " multiplying their enjoyments: but if it be " acknowledged, that the virtues of the moſt " civilized are only to be aſcribed to the ne- " ceſſity of circumſtances, the Arabs, per- " haps, are not for this the leſs worthy of " our eſteem: they are fortunate, at leaſt,

" that

"that this neceſſity ſhould have eſtabliſhed "among them a ſtate of things, which has "appeared to the wiſeſt legiſlators as the "perfection of human policy; I mean, a kind "of equality in the partition of property, "and the variety of conditions."

The legiſlator, who would confine a growing property within the bounds of equality, muſt be at once a ſtranger to human nature, and to the nature of the thing. But did not Julius Cæſar publiſh ſumptuary laws, at the time that Rome was the emporium of all the riches of the earth? Yes, and among the few fooliſh things which he did, this was by far the moſt fooliſh: unleſs we may ſuppoſe that he did it with a view to flatter the plebeians, and to mortify the nobles.

But the Arab, it ſeems, has found the means to diveſt lucrative purſuits of ſelfiſhneſs, and to

unite

unite the importance of property with the indifference of equality: theſe things are not in nature: without ſelfiſhneſs there would be no motive to action; equality excludes diſtinction; take away diſtinction, property loſes its object, and with that its exiſtence: the Arab, content with his milk and dates, had not aimed at any thing more than the neceſſary. No matter, the Arabs, at all events, muſt be a nation of worthies: we know that, like their brethren of Algiers, they are a nation of robbers. From the moment that their panegyriſt touched on the barrenneſs of their deſerts, and their attention to property, it was eaſy to foreſee what his eulogium muſt come to: for how can there be property, where there are no productions at home? and if imported from abroad, how ſhould this be, but by plunder, where there can be no exchange? Thus it is, that things often paſs for inconſiſtencies in nature, which in fact are nothing elſe than the reveries of the writer.

Independence,

Independence, his ſyſtem; inſtinct, his legiſlation; the man of nature is free, becauſe he is a ſtranger to property. Would you cheat him out of his freedom—foment competition; extend his ſelfiſhneſs; give him a reliſh of property; to ſecure its enjoyment he will ſubmit to laws: he is no longer independent, but he is civilized.

Were the proceſs to end here, it would be well; but property is power; it commands ſervice, it creates dependence: accumulation admitted, the great proprietor will become maſter of the little: not content with a comparative advantage, he will think that he has nothing while others have any thing;—he is a deſpot, his dependents are ſlaves.

I return to my ſelections.

The Epoch of Chatai, the moſt followed in China, riſes higher than eighty millions of

of years before our æra. It is ſaid, in Europe, that one muſt be mad to adopt ſuch a period; in China, that one muſt be a fool to reject it. It is ſuppoſed that the Chineſe borrowed this period from the people of Thibet. All that can be ſaid with certainty is, that the Chineſe are a people of high antiquity: their language and manner of writing prove this better than any records.

That the Chineſe firſt came down into the ſouthern provinces from the heights of Tartary, proved by the barometer to be the higheſt ground of the globe, is inconteſtible; as likewiſe, that the Egyptians deſcended from the heights of Ethiopia. As to the hiſtory of Egypt, it would not be ſo obſcure and embarraſſed as we now find it, had not modern chronologiſts made it a point to accommodate the annals of the Egyptians with thoſe of the Jews; changing

ging at every turn from one mode of calculation to another; in ſo much, that we have at this day ONE HUNDRED AND SEVENTEEN different ſyſtems; that is to ſay, no chronology at all.

In the 'Aſiatic Reſearches' all theſe diſcords are harmonized: from them we learn, that the Indian, Egyptian, Perſic, Arabic, all the chronologies of all the nations on the earth, are in a perfect agreement with the Moſaic: the proofs, it muſt be confeſſed, are borrowed from books written in old Sanſcrit; a language, almoſt loſt to the Bramins themſelves; and, to the reſt of the world, totally unknown.

Certain it is, that the Egyptians engraved the pietré duré, or gems, two thouſand years before our æra. What ages muſt have preceded their arrival at this point in an art of ſo great difficulty!

In

In like manner, the moſt difficult operations in mechanics muſt have taken place in the building of their pyramids, and the erection of thoſe ſtupendous obeliſks.

It ſhould ſeem that the errors into which we have fallen, touching the developement of the arts, have their ſource in a paſſage of Varro, who aſſerts, that all the arts were invented in Greece in the courſe of a thouſand years: but, inſtead of being followed, he ſhould have been corrected: the truth is, the Greeks did not invent either arts or ſciences; they went abroad to learn them, or they were brought to them: had they been confined to their own country, and had no communication with Egypt and Phenicia, it would have taken them up a thouſand years to compleat an alphabet; which was brought to them in a day, and that by mere accident.

The

The ſlow progreſs of ſcience is evinced in the following inſtance:—The prieſts of Thebes and Heliopolis, who thought that they had diſcovered the preciſe term of a tropical year, made a miſtake of ſome minutes, as is ſeen in the defect of the Julian year; it was but the other day that this miſtake was corrected, and this branch of ſcience brought to perfection.

Caſtration, male and female, practiſed in Egypt from the earlieſt times; unknown to the Chineſe in the caſe of females.—Strange that this uſage ſhould not have paſſed with the Egyptian colonies into Greece, if any ſuch were. Cuſtoms, ceremonies, feaſts, &c. paſſing from Egypt into Greece, are accounted for, by ſuch men as Lycurgus and Solon ſtudying legiſlation in Egypt: this ſame obſervation holds with reſpect to philoſophers and artiſts.

Pauw

Pauw ridicules the notion of China having been colonized by the Egyptians; he denies there being the leaſt conformity between the Phenician letters and the radical characters of the Chineſe,* who are totally ignorant of the hieroglyphic language of the Egyptians. The blunders of modern antiquarians furniſh our author with frequent ſubjects of pleaſantry; of this the following is a curious ſpecimen:—Nos Antiquaires d' Europe ont été extremement embarraſſés au ſujet de la croix á anſe. M. Clayton Eveque de Clogher ſoutenoit que c'eſt un inſtrument á planter des laitues; le pere Kircher

* The Chineſe characters are ſigns, not only of primary ideas, but of every ſubdiviſion and modification of each idea; they amount in number to 70,000. The firſt thought was truly philoſophical, and has been carried on with infinite perſeverance: it ſeems to be peculiar to the Chineſe, being quite different from the Egyptian Hieroglyphic, or Mexican Picture.

Kircher en faiſoit le Createur; et le fameux Herwart en faiſoit la bouſſole—aujourd-hui il n'y a pas de ſavant qui ne ſache, que c'eſt une repreſentation de la partie genitale de l'homme: c'eſt enfin le phallus—the lingam of the Indoos ſomewhat more diſguiſed.

According to the beſt calculation, the Monks in China amount to a million, in the proportion of one to eighty of the inhabitants.

To keep their women at home, and prevent intrigue, the Chineſe cripple them in their feet; the Egyptians did not allow them the uſe of ſhoes:—*What a ſubject would this have been for the wit of Ovid! Methinks I hear him exclaim—Simpletons! Do ye not know that Love has wings, and that Venus never wore ſhoes?*

Our

Our author has juſt now told us that the Chineſe firſt came down into the ſouthern provinces fram the heights of Tartary, and ſupports his opinion by a proof in the true ſpirit of philoſophy. A great ſcholar, and univerſal linguiſt, is of a different opinion; and affirms, that China was peopled by colonies from India, and that at a very late period; but, unhappily, to obviate the objection of a total diſſimilarity in the languages of the two people, he aſſerts, that the Chineſe monoſyllable was nothing elſe than a clipping of the Indian polyſyllable; ſo that the Indian coloniſt, in poſſeſſion of a rich and ſonorous language, caſts it away, to take up with one ſo miſerably poor, that every ſingle word is the ſign of five different ideas.*

Of all the literati, the linguiſt is the moſt enterpriſing; maſter of many languages, ſome

* Sir William Jones.

living, ſome dead, and ſome, like the Sanſcrit, half dead, he looks down on thoſe who are acquainted with but one;—a temperance to which men are led from the conſideration that knowledge depends on the clear conception of the idea, not on the number of its ſigns. Locke was not a linguiſt, and the Greeks, the firſt of mankind, in the finer exertions of intellect, never troubled their heads about any other language than their own.

OF THE

DIET OF THE EGYPTIANS.

IN other nations diet is nothing more than a teſt of opulence, or of the progreſs of luxury; in Egypt it becomes an inlet into the religion, manners, and character of this ſingular people.

The peculiar circumſtances of their climate and ſoil made it expedient for the Egyptians to have a particular attention to their diet; hence moſt of their religious obſervances: Moſes adopted many of theſe, but wiſely deſerted the ſyſtem in ſome points, conſulting the character of his people, and the circumſtances of the country in which they were to live. Pythagoras was not ſo wiſe; having paſſed into Egypt, and ſubmitted

to

to circumciſion, he, in the true ſpirit of a fanatic, would have all or none, ſo adopted the intire dietetic ſyſtem: after this, travelling into India, he embraced without reſerve the regimen of the Bramins, forbidding al animal food, as the Egyptian had done that of fiſh, and of many vegetables: thus his ſyſtem became an abſurd union of the two; each of which had been calculated for a different climate; and neither, for that in which he and his followers were to obſerve it.——*To a genuine bigot, doctrine is every thing; common ſenſe is nothing.*

Leproſy, ſore eyes, and gonorrhea, endemic in Egypt: the elephantiaſis, a ſpecies of leproſy peculiar to the Egyptians, above all corrupts the ſpermatic juices; this accounts for the origin of the gonorrhea in Egypt; as likewiſe for the invention of circumciſion.

The

The prieſts abſtained from all kinds of fiſh, as productive of ſcurvy; the people were indulged in the uſe of ſuch as were leaſt ſo: ſhell-fiſh, and in general thoſe of the ſcaly tribe, were deemed the moſt innocent.

The firſt magiſtrates, eſpecially the Pharaohs, were not allowed to drink wine. Pythagoras adopted the prohibition: ſuch a ſect could not laſt long. Apollonius Tyanæus, a bigot worthy of his maſter, endeavoured to revive it, but in vain. The fleſh of ſwine was totally prohibited, except twice a year, when the common people were indulged in the uſe of it. The fleſh of gooſe and pigeon was the moſt eſteemed; and therefore reſerved for the prieſts and the King.

The Egyptian Lent of forty days, a dietetic inſtitution: they had ſeveral ſmaller Lents of ſix days: during all theſe the huſ-

hand

band was not allowed to ſleep with his wife. Their Lent was kept in the hotteſt ſeaſon of the year: at this day, the better ſort of the inhabitants, in the hot months, take their meals in the cool of the morning and evening. Mahomet borrowed his Lent, the time of keeping it, and the abſtaining from wine, from the Egyptians—c'eſt en Egypte qu'il faut chercher la racine de la plus-part des inſtitutions religieuſes.

Moſes was not ſo bold as Mahomet; he knew his people too well to venture on the prohibition of wine.

The Egyptians conſecrated onions, that is, prohibited the eating of them, on account of their being ſtimulating and hurtful to the eyes: it is in this point of view that we are to conſider their conſecrations in general.

The

The Chineſe have never conſecrated either vegetables or animals, therefore eat of all.

The Egyptians hated ſtrangers, and therefore fair hair, by which they were diſtinguiſhed: it is remarkable that the Chineſe have the ſame averſion.

OF THE

FINE ARTS.

THE Egyptians, Chineſe, aud Aſiatics, univerſally delight in ſimple and contraſted colours; they have no knowledge of mixed tints; accordingly, we never hear amongſt the ancients of an Egyptian painter, though Plato aſſures us that they cultivated the art ten thouſand yearts before his time. As to the Chineſe, we know, that they are ſtrangers at this day to the firſt rudiments of deſign.

The ſtatuaries of Egypt were confined by the prieſts to certain forms and modes of repreſentation: hence Plato obſerves, that they were, in his time, juſt where they were at their

their firſt ſetting out. The ſtyle of drawing was improved under the Ptolemies.

The ſtatuaries of Egypt were compelled to repreſent their Gods—junctis pedibus, brachiis in latera demiſſis—*this was to preclude, at once, all ideas of grace: accordingly the Graces had no place among the Egyptian Deities: it was reſerved for the Greeks to give them a ſtation, by beſtowing divinity on their own feelings. Was not this the general origin of the worſhip paid by Heathens to the moral virtues, as likewiſe to their ſeveral predilections in the purſuits of life? So that this becomes a teſt of the characters of nations.*

It is remarkable, that, with the Graces, the Egyptians gave an excluſion to Neptune; they deteſted the ſea; and yet, with a ſtrange inconſiſtency, they made their Nephthis, or Venus, to ſpring out of its froth,—whence the Aphrodite of the Greeks.

" *Almoſt*

" Almoſt all the names of the Gods (ſays Herodotus) came out of Egypt into Greece."

The Greeks changed the names, and made the gods their own.

We are often ſurpriſed at the extreme ignorance of the Greeks, touching ancient hiſtory, and the origin of things: the caſe was, determined by their vanity to make every thing of importance originate with themſelves, they gave themſelves no further trouble about them.

Immediately after the above quotation, Herodotus adds, " For this information I am in-" debted to the Barbarians."

Is it not ridiculous, it will be ſaid, to hear him call thoſe very people barbarians, whom,

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* Σχεδον δε παντα τα ονοματα των θεων εξ Αιγυπτου ελληλυθε εις την Ελλαδα.

in

in the moment, he acknowledges to be better informed than himſelf? I anſwer, No;—if the opinion of ſome learned critics be founded, that, in the uſe of the word barbarian, the Greeks often meant, ſimply, a ſtranger.

After ſuch examples of the candour and ſimplicity of Herodotus, in what light ſhall we conſider the attacks made by Plutarch on his veracity? This invective, for ſuch it is, is the work of a heavy writer in a violent paſſion; of a thick-witted Beotian, who, miſtaking rancour for ſpirit, and anger for argument, thought fit to enter the liſts with the father of hiſtory, and one of the fineſt ſpirits of antiquity.

In China, a great belly is a beauty in the men, the reverſe in the women—*in direct oppoſition to the fine forms of nature: the Chineſe artiſt will chicane on the words beauty and nature. Be it ſo, your figure has beauty; now plant*

plant it; let the parts reſt and depend on one common center: in this, nature is univerſal, and has but one law; ignorant of this, you are but a bungler. Have we not too often occaſion to apply this cenſure at home? Intent on the colouring of the Lombard ſchool, we ſlip over the drawing of the Roman: it expired with Vandyke. We write metaphyſical diſſertations on the principles of painting, but cannot make an arm grow out of the ſhoulder, or ſet a man on his legs.

All the princes of Aſia, the Emperor of China included, have had from the earlieſt times manufactures and fabricks of their own—fatal to the arts; which ſhould belong to the public, not to the prince. Hence the arts fell to decay under the Emperors of Conſtantinople.

The ſuppoſed legiſlator Juſtinian could not write his own name;—*Yet he certainly ſuperintended*

tended the compilation of the code which bears his name. Mahomet could neither read nor write;—*Yet the ſtyle of the Koran is allowed to be beautiful; nay, he reſted on this beauty the proof of its being inſpired. Pauw delights, at times, to take a ſwim againſt the tide.*

The Egyptians excelled in works of glaſs; caſt large plates, but ſtopt ſhort of the mirror: they caſt ſtatues of coloured glaſs, and counterfeited the murine vaſes—now unknown what thoſe vaſes were; but ſuppoſed to be of the nature of the onyx.

No ſtatues in China older than the age of Confucius, contemporary with Herodotus, who ſaw ſtatues in Egypt many thouſand years old.

The Egyptian prieſts baniſhed muſic from their temples; they ſang their ſacred hymns without

without accompaniment. *As they preſided in matters of taſte, as well as of ſcience, we may judge from hence of the low ſtate of their muſic.*

The pipe and drum the favourite inſtruments in all hot climates; the Orientals hardly know any other.——*It ſhould ſeem that, as in colours, ſo in ſounds, their organs are formed for ſimple and contraſted impreſſions.* Our author affirms, that there is not a man in all Aſia who can paint the foliage of a tree.——*I ſhould conclude from this, that there is not an ear in all Aſia that can feel the blended ſounds, the compound harmony, of European muſic.*

OF THE

EGYPTIAN AND CHINESE ARCHITECTURE.

THE Egyptian buildings were of marble, the Chineſe of wood. *Yet the Chineſe wall is a ſtupendous monument of the ſolid and durable: as to the great and ſublime, that's another matter.—Compare the wall of China with the pyramid of Geeza; the greatneſs of the former is in the ſcale and extenſion; of the latter, in the firſt conception of a ſublime idea. Let us obſerve this diſtinction in our deciſions on works in architecture, and there will be no difference of opinion, except, between thoſe who have taſte, and thoſe who have it not.*

Obeliſks and pyramids, the wonders of Egypt, works totally unknown to the Chi-

neſe, who had no conception of building for duration, the great object of the Egyptians;—a difference of views and taſte which precludes every idea of connection between the two people.

The ſame objection does not hold againſt a ſuppoſed connection between the Egyptians and Indians. When from the account given by the ſpirited and elegant Savary of the temples and ſubterraneous excavations in Egypt, I paſs to deſcriptions of ſimilar works in India, from the ſtill more elegant pen of our incomparable Orme, I fancy myſelf travelling through diſtant provinces of the ſame empire: by this, and other points of reſemblance, ſome have been led to conclude that the Egyptians and Indians were originally one and the ſame people; but to this there is an inſuperable objection—Alas! the Egyptians were Negroes.—Negroes! O ye Muſes, can ye pardon the profanation? To the inventors

inventors of letters ye owe your divinity. I have this moment in my fancy, a picture of Plato taking his lecture in philoſophy under a Negro Profeſſor. But how ſhall we look up to a Negro Muſe? Dii Deæque! were ye not almoſt all of Egyptian origin, and had ye not your firſt altars on the banks of the Nile?

So much for the firſt view of this ſubject: but as the notion in queſtion is ſeriouſly urged, it is fit it ſhould have a ſerious anſwer. It is founded on a paſſage in Herodotus, thus rendered by an author in high eſteem:—"For "my part, I believe the Colchi to be a "colony of Egyptians; becauſe, like them, "they have a black ſkin and frizzled "hair."* *To which M. Volney adds,* "That

* ολοτριχες, (Herod.)—ολον το συνεσραμμενον, (Heſyc) —*intorqueri*; which, applied to the hair, we ſhould render *curled*; unleſs, to ſerve a turn, it ſhould be tortured into *frizzled*.

" is, that the ancient Egyptians were " real Negroes." *The beſt anſwer to this paſſage, or rather to its comment, will be another from Herodotus, by which the deciſive article of frizzled hair is quite done away.* " The " prieſts of other nations have long hair, " thoſe of Egypt are cloſe ſhaved: in " mourning for near relations, all other " people cut their hair ſhort; but the Egyp- " tians, mourning for the dead, ſuffer the " hair of the head and chin to grow long."† *A change, which, from the nature of the thing, could not take place on the woolley head or chin of a Negroe—And now, my good M. Volney, the ſurpriſe is all over. As to the complexion of the Egyptian make it as black as you pleaſe, but for the honour of letters, in which few men are more intereſted than yourſelf, reſtore to the*

† Αιεισι τας τριχας αυξεσθαι, τας τε εν τη κεφαλη, και τω γηνειω. Herod.

preceptor

preceptor of Solon and of Plato, a face with ſome meaning, and a decent head of hair.

It has been admitted that the Egyptian was black; Herodotus is deciſive on the point, when, ſpeaking of a certain prophetеſs, concerning whoſe country there was ſome doubt, he obſerves—"In ſaying ſhe was black, "they mark that the woman was an "Egyptian."‡

It is probable, that the Negro was not known to the Greeks ſo early as the age of this hiſtorian. Certain it is, that the ancients do not appear to have entertained the leaſt diſlike of a black complexion; nor ſhould we, after the firſt ſurpriſe, did we not connect with it the image, and, with that, the character of the Negro.

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‡ Μελαιναν δε λεγοντες ειναι, σημαινουσι οτι Αιγυπτιη ἡ γυνη ην. Herod.

There

There are throughout Aſia numerous tribes of blacks, but with European features and abundant hair.

From among thoſe tribes muſt have come that Sable Beauty, who thus aſſerts her pretenſions—in the Song of Songs—"I am black, but "comely, O ye daughters of Jeruſalem!"

It is ſuppoſed by ſome, that the trunk of the palm-tree was the model of the Egyptian column; *the moſt celebrated of theſe is thus deſcribed by Savary:*

"It is of red granite, the capital Corin-"thian, 9 feet high; the ſhaft and upper "member of the baſe of one piece, 90 feet "long and 9 in diameter; the whole co-"lumn 114 feet high; the moſt beautiful "monument on the face of the earth."

Among

Among the Egyptian works of art, a block of marble hollowed into a chamber ſixty feet ſquare, is eſteemed a wonder. The trunk of a tree hollowed into a canoe, without hatchet or chiſel, will be to ſome more an object of admiration. The Naturaliſt turns from both, to gaze on the beaver, while he is felling the tree deſtined for the conſtruction of his cabin.

The roofs of the Egyptian temples and houſes are flat, derived from the early habit of dwelling in caverns, in the mountains of Ethiopia; hence too the paſſion of the prieſts for ſubterraneous chambers, ſuch found 160 feet under ground. The cuſtom of dwelling and ſtudying in thoſe gloomy manſions gave birth to the Egyptian myſteries, and to the obſcure communications of their notions in religion and philoſophy.

There

There are no certain remains of their celebrated labyrinth.

Antiquarians are much divided touching the deſtination of pyramids; Pauw thinks they were raiſed in honour to the ſun. This ſeems to be confirmed by the word pyramué, which, according to Savary, ſignifies in Arabic the rays of the ſun. It is enough for us to know, that they are the nobleſt monuments of the ſublime in architecture; and that, by the correſpondence of their faces with the four cardinal points, they prove to a certainty, that the poles of the earth have not changed in the courſe of four thouſand years.

It is ſuggeſted by Ariſtotle, that the agriculture of Egypt being eaſy, and of little labour, and the conſequent idleneſs of the people thought hurtful to their health and morals, they were conſtantly employed in

ſome

ſome great work. *Thus the policy of the rulers became the paſſion of the people; this was a maſter-ſtroke in police.*

It is certain that the Egyptians had little employment in navigation and commerce; what they wanted from other countries was brought to them. It is very remarkable, that they neither coined, nor made uſe of money, till ſome time after the Perſian invaſion. *Yet Monteſquieu makes this the teſt of civilization.*

A great wall was built by Seſoſtris to defend Egypt againſt the Arabs; a proof that he was not the mighty conqueror pretended. The raiſing of ſuch walls common in early times to all civilized nations bounded by barbarians; there were many in ſeveral parts of Aſia, eſpecially againſt the Tartars, but always ineffectual; an extenſive fortification

tion requires an army to defend it; that army better in the field. According to our author, were all the walls of this kind ſtretched in a ſtraight line they would be equal to the diameter of the earth.

The power of the barbarians is to be dated from the time of Adrian, who began to fortify the bounds of the empire.——*Was not the maxim of Auguſtus, that the bounds of the empire ſhould not be enlarged, a political blunder? Dominion founded in conqueſt cannot be ſtationary; it muſt be either progreſſive or retrograde.*

The grand canal, extending from one extremity of China to the other, on which depends the interior commerce of the country, was made by Koublai-Can, in 1280 of our æra; by him architects, aſtronomers, geographers, called in from diſtant countries;

tries; the improvements introduced by this Tartar conqueror in theſe matters, and in police, were almoſt loſt at the time of the ſecond conqueſt in 1640, at which time they were revived; ſo that the Chineſe owe all to their Tartar conquerors.

This is going a little too far. The Chineſe monarchy is allowed to be the moſt ancient on the earth; it is difficult to conceive that a government could ſubſiſt 4000 *years without the ſupport of wiſe laws; we want no other proofs of this than the records which aſcertain the duration of the monarchy, and this is admitted by Freret, and thoſe who are moſt converſant in Oriental erudition.*

The Chineſe ſurround the tombs of their emperors and great men with extenſive plantations; the Egyptians prohibited interments wherever a tree could grow.—*This,*

brought

brought to prove a ſtriking contraſt in the cuſtoms of the two people, perhaps is nothing more than a proof of the different value of land in the two countries.

OF THE

RELIGION OF THE EGYPTIANS.

THE Egyptians acknowledged an intelligent Being, diſtinct from matter, by the name of PHTHA, fabricator of the world, but not the creator of matter.

Here our author ſtops ſhort, ſo far as relates to the origin and government of the world, the firſt ſprings of religion. A principle of this kind could not have been unproductive; if its fruits have periſhed in their native ſoil we muſt look for them in the regions into which they were tranſplanted. Anaxagoras paſſed into Egypt to ſtudy philoſophy, as was the cuſtom with his countrymen; on his return to Greece, he brought with him a ſyſtem ſo entirely new,

that

that the Greeks, ever delighting in novelties, raiſed ſtatues to his honour, and diſtinguiſhed him by the title of Νους, *the Intelligence. The heads of his ſyſtem are the following:*

Two things were from eternity, Mind and Matter.

Theſe two beings clearly diſtinct.—Matter extended without thought, motion, or order; but divided into parts extremely minute, and poſſeſſed of qualities contrary and unalterable. Mind was ſimple, without material extenſion, having in itſelf thought, activity, and an executive power over matter.

An infinite time had paſſed before the formation of the world. The Sovereign Mind, ſeeing that order was better than confuſion, reſolved at laſt on the meaſure. " Anaxa-
" goras mentis infinitæ vi et ratione rerum
" omnium

" omnium modum et deſcriptionem deſignari " et confici voluit."

The Mind watches over men with a particular attention; for them it was that the world was made. Their country is heaven, to which they are to be recalled, if by their virtue they deſerve it.

*The bodies of the firſt animals, conſequently that of man, were formed out of earth, tempered with moiſture and heat; after this, the individuals generated others, each in their own kind.**

Neither ſun, moon, nor ſtars, are gods or demons, or animated bodies; they are ſolid maſſes ſet in motion by Intelligence, the ſole cauſe of motion.

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* " Ζωα γενεσθαι εξ υγρου, και θερμου, και γεωδους, υστερον δε εξ αλληλων." Diog. Laer.

Why

Why did GOD form the world at ſo late a period—how impreſs motion—how could matter conform itſelf to order—what is that which continues the motion of ſtars, earth, and heaven? Preſſed on theſe points, Anaxagoras reſolved all into the will and pleaſure of the Firſt Cauſe.—So Newton, when preſſed to explain the nature of attraction.

It muſt be confeſſed, that there is a ſtriking agreement (the creation of matter excepted) between this and the Moſaic ſyſtem. Whether the Jews borrowed from the Egyptians, or the Egyptians from the Jews, is a queſtion into which I ſhall not enter—further, than to expreſs my ſurpriſe that this ever ſhould have been a queſtion. Let us paſs to a more pleaſing inveſtigation.

Os-i-ris, *in Coptic, ſignifies* Conformator; I-sis, Formarum Receptaculum—*perſonifications of Mind and Matter—By which, the firſt*

firſt principles of their philoſophy were raiſed by the Egyptians into the higheſt objects of their worſhip. The ſublime of Pagan theology.*

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* Setting out on theſe principles, of which they were the inventors, the Egyptians muſt have followed them throughout their conſequences, and, of courſe, have credit for whatever is contained in the preceding ſtatements by Anaxagoras.

Plato followed Anaxagoras, in his obligations to the Egyptians: but, too conſcious of his powers to confine himſelf wholly to the thoughts of others, he added many of his own, and in this courſe, being often at variance with his originals, and as often with himſelf, his philoſophy became a ſeries of incoherencies. But he well knew that, with his countrymen, vivacity in the conception, and elegance in the diction, would fully ſupply the want of conſiſtency, and of ſyſtem.

Was it not one of the eccentricities of the Greek character, that the Athenians, ever conſtant to truth and nature in matters of taſte, ſhould be addicted to levity in matters of reaſoning? Hence their predilection for Plato, in oppoſition to Ariſtotle, whom they did not love; yet in whom was united, to their reproach and his own honour, an exquiſite taſte, with the moſt profound ratiocination.

The Gymnoſophiſts of Africa acknowledged one Creator, incomprehenſible in his nature, but intelligible in his works; this was the origin of ſymbolic worſhip.

The worſhip of ſerpents, very general throughout Africa, obtains at this day in many parts. The eneph, a ſnake, emblem of divine goodneſs—the viper, of power; hence the diadem of the Pharaohs was adorned with this emblem.

The Egyptians perſonified the divine wiſdom under the name of Neiph, repreſented ſpringing out of the body of a lion;—*the manifeſt prototype of the Greek Minerva ſpringing from the head of Jupiter—emblem of the union of wiſdom and power.*

It was a maxim of the Egyptians, that a wiſe legiſlator ſhould never innovate on the eſtabliſhed

eſtabliſhed ſuperſtitions of his country.—*This anſwers the queſtion; Why do we find fooliſh religions and wiſe laws in the ſame countries?*

The Egyptians, in their popular religion, (for they certainly had two, as they had two languages, a popular and an hieroglyphic) not content with the ſuperſtitions of the earlieſt times, added others without number from age to age.*

What is become of the popular language of the Egyptians?—Totally loſt; not a trace, not a ſpecimen of it exiſting: I am tempted to propoſe a conjecture on this ſubject. In their laws,

* Διφασιοισι δε γραμμασι χρεωνται, και τα μεν αυτων, ιρα, τα δε δημοτικη καλεεται. HERROD.—The obſcurity and indeciſion of the hieroglyphic fitted it to become a language of which the prieſt might keep the interpretation to himſelf.

manners, and inſtitutions, the Egyptians piqued themſelves on running counter to all other nations: this oppoſition was the reſult of that rooted hatred which they had, and profeſſed to have, for the reſt of mankind: under this impreſſion, they wiſhed to withhold all knowledge of the diſcoveries which they had made in arts and ſciences from others: to this end, thoſe diſcoveries were committed to a few, and but a few volumes, in the keeping of the prieſts, their only authors and literati: the country conquered, the prieſthood deſtroyed, the records periſhed with the order.

That the prieſts did keep thoſe records in the utmoſt privacy is manifeſt from this, that the Greek literati, who lived and ſtudied ſo many years in Egypt, never brought out of the country a ſingle volume of thoſe records, or ſpecimen of the language in which they were written; a circumſtance not to be paralleled in the hiſtory of

of letters: ſo that their communication with their teachers muſt have been by interpreters; a ſingularity the more likely to be adopted by the Greeks, from their known contempt of all other tongues, and pride in their own.

Juvenal laughed at the Egyptians for making their calf Apis a prophet.—*After all, was not the Egyptian calf as well qualified for the function as the Roman chicken?*

As the Egyptian prieſts had a ſettled revenue, and ſuffered none of their order to receive legacies or donations, it is the more extraordinary that they ſhould have given into all the extremes of prieſtcraft. Beſides, they were obliged to marry, which made them a part of the ſtate. They were likewiſe poſſeſſed of the judicial power: the firſt claſs of judges were called prophets; that is, interpreters. The foreteller of events was called

called Mantis; who, according to Plato, was always ſuppoſed to be out of his ſenſes; or, which was the ſame thing, to be inſpired: hence the prieſteſs of Delphos, who pronounced the oracles, aſſumed a ſemblance of phrenſy to confirm the opinion of her inſpiration. It is remarkable, that there are two oracles at this time on the weſtern coaſt of Africa, as famous, and as much credited, as that of Delphos.

There is not in the world a ſingle book of the great library of Thebes; ſo that we know nothing of the country, but from the informations of the Greek philoſophers and poets: even they knew not much;—*for the Egyptian literati held the wiſeſt of the Greeks extremely cheap.* "You Greeks will for ever "talk like fools on theſe ſubjects."—*Such were the communications of the Egyptian with the Greek philoſophers.*

All

All works concerning religion, juriſprudence, and aſtronomy, were attributed to Hermes, that they might be held ſacred by the vulgar.——*It was in imitation of this procedure, perhaps, that Moſes, who was ſkilled in all the learning of the Egyptians, kept his knowledge in aſtronomy a ſecret from the people; for, according to our author, the Jews were the worſt aſtronomers on the earth, the Chineſe excepted. However, this does not bear ſo hard on either as ſeems to be intended: the Romans, a great and wiſe people, knew as little of aſtronomy as the Jews or Chineſe: the Roman calendar, in the time of Julius Cæſar, was in ſuch a wretched ſtate, that the feaſts of autumn and ſpring were almoſt inverted.*

The notion of a man's living to the age of 600 or 1000 years, Egyptian. How is this reconcileable with their preciſe knowledge of a ſolar year, and with their fixing the

the age of men, one with the other, to the term of 28 years? This has ſuggeſted a ſuppoſition, that by the 600 or 1000 years in queſtion, they meant the duration of a tribe or dynaſty, diſtinguiſhed by the name of its founder.

The *A* was not the firſt letter of the Egyptian alphabet, but the *T*, in honour of Thoth, or Hermes, the genius that preſided over the Sciences.

A *ſyllabic* alphabet is in uſe at this time in Nubia and Abyſſinia, and has been ſo from time immemorial: from this the Egyptians are ſuppoſed to have had the firſt thought of a *literal* alphabet: it is certain that they uſed the ſame letters with ours ſo early as the age of Moſes. Theſe characters have been found of late in the ſwathings of their mummies.

The

The Egyptians rejected eternity of puniſhments; admitting a purgatory, whence, in a certain time, men were to reſume their bodies; hence the practice of embalming: but philoſophers, and the truly virtuous, were to paſs directly into heaven.

Cocytus and Lethé, two little canals from the Nile.——The ancient, as likewiſe the modern Egyptians, of a melancholic complexion, ſtrict obſervers of the ſabbath.

OF THE

CHINESE RELIGION.

THE Chineſe are not *equal* to the ſublime parts of ſcience; they cannot comprehend reaſonings on the nature of GOD, of the human ſoul, or of a future ſtate; they cannot even be brought to reaſon about them.—— *Before we charge the Chineſe with being unequal to theſe ſubjects, we ſhould be ſure that we are equal to them ourſelves: in the mean time it would be more liberal to impute their reluctance to reaſon about them to that which I take to be its true cauſe, a reſpect for the authority of Confucius, who pronounced them to be of a nature incomprehenſible; and this it was, probably, that threw him upon downright materialiſm;— thus he admits neither creation nor providence;*

treats

treats the idea of an intelligent ſpirit, acting ſeparately, and diſtinguiſhed from the univerſe, as a mere reverie; aſſerts all to be matter, in which there is no real difference; the differences in forms and properties being nothing more than a difference in the impreſſions made on our ſenſes. Extravagant as theſe ideas may ſeem, were they not embraced by Plato and many of the Greek philoſophers; and have they not been revived with much warmth by ſome modern materialiſts?

The moſt general opinion on this ſubject was that of a certain union of the Divinity and of matter in a firſt principle, known as to its exiſtence, unknown as to its eſſence. This was repreſented as the univerſal ſource from which all beings proceeded; whether by emanation, as the rays of light; or by generation, as in animals; or by accretion and ſeparation, as in vegetables and minerals; or, in ſhort, by ſome other way unknown,

unknown, without fixing the time, the manner, or entering into any philoſophical diſcuſſion of the ſubject. This was the ſyſtem of all the moſt ancient people of the earth; eſpecially of the Orientals, who to theſe general ideas added a Theocracy peculiar to themſelves, in which they ſuppoſed the Supreme Majeſty retired into the heaven of heavens, leaving to a chief miniſter (himſelf the iſſue of the divinity) *the care of governing the world, and of keeping within bounds a certain principle of malevolence and rebellion, of which they conceived the exiſtence, from a view of the evils natural and moral by which the world was afflicted. Was not this chief miniſter the Mithra, the mediator, of the Perſians? Was this theocracy the model or the copy of the kingly government of the Eaſt?*

If the phyſical principles of Confucius are not admiſſible, it is not ſo with reſpect to his moral doctrines. What can be more neat, and

at

at the ſame time comprehenſive, than the following? Virtue conſiſts in a ſtrict obſervance of the laws, ſubmiſſion to the magiſtrate, reſpect for ſuperiors, modeſty towards equals, and tenderneſs for inferiors. How is this to be reconciled with a toleration of infanticide? It may well be ſaid, that the natural hiſtory of man is a tiſſue of contradictions. Confucius flouriſhed 550 years before Chriſt: the doctrine of the materiality of the ſoul obtained 500 years before him. Is it not at this hour, according to Locke, problematical?*

The ancient religion of the Chineſe conſiſted chiefly in offering ſacrifices on the higheſt places: this mode of worſhip obtained in Tartary, the ancient Scythia;

* Το δικαιον ειναι και το αισχρον ου φυσει αλλα νομω.
Juſtum et turpe non natura conſtare, ſed lege.
Diog. Laer. in Archelao.

throughout

throughout the north of Aſia and Europe; and is to be traced even into Lapland. At this very day the Chineſe Emperors never offer ſacrifices but in tents; a remnant of Tartar uſage, and of primitive life.

Rabdomancy is the favourite ſuperſtition of the Chineſe, in conſequence of its being adopted and promoted by Confucius. Will it be credited, that ſome Miſſionaries have been ſo fooliſh as to aſſert that Confucius foretold the coming of the Meſſiah by the magical rods?

The Chineſe have no initiations, firſt invented by the Egyptians, from whom they paſſed to the Greeks and other nations. They have no conception that ſouls can be, of themſelves, ſenſible of puniſhment or reward; and of courſe reject a purgatory and paradiſe.

By

By the doctrine of Fo, not only the paſſions, but even the ſenſes, are to be ſubdued; there is to be no object of thought but the Divinity.——*In this we have the origin of modern Quietiſm; and, to the diſgrace of human wit, find a Paſchal and a Fenelon among the followers of Fo.*

The Chineſe ſay, that their firſt king Fo-hé was miraculouſly born of a virgin: the Scythians ſaid the ſame of their founder Scytha.

All the nations of the ancient world united in the immolation of victims, India and Thibet excepted, in conſequence of their belief in tranſmigration.

OF THE

EGYPTIAN GOVERNMENT.

MONARCHICAL, not deſpotic; for the king was not judge; this belonged to the prieſts; nor could he tax without their conſent.—*In this reſpect, the prieſts were the Ephori of Egypt.*

There is great confuſion among ancient authors touching the police of Egypt. As no national records are extant, we cannot judge of their laws. We are told, that all kinds of thefts were allowed; and they are charged with knavery in trade by the Greeks, who were in their turn ſtigmatized as ſharpers by every other nation.—*All trade is but a ſtruggle to overreach, in which thoſe who are outwitted are very ready to beſtow hard*

names

names on their concurrents. I ſuſpect that there is ſomething of this in the character given by the European to the Chineſe trader.

The pontificate was hereditary, not at the nomination of the prince, who, by the original conſtitution, could not be of the order. When Sethon, who was pontiff, made himſelf king, there was no counterpoiſe left to the kingly power, which of courſe became deſpotic. *In this, as in all the mixed governments of antiquity, a third or middle power was wanting—a repreſentative of the people.*

From this time, the prieſts or the military diſpoſed of the throne by election from among themſelves, as either prevailed; the people were but a number, that is, ſlaves. The prince, if choſen from the military, aſſumed the prieſthood; there was no controul left.

Agriculture conſtituted the riches of Egypt; fertility of ſoil, and facility of culture, extreme. Hence pyramids and public works are no proof of the riches of the prince; they were the works, the paſſion, of a people little employed in providing the means of ſubſiſtence. The Ptolemies at laſt gave them a turn to commerce, which they till then had deſpiſed. This accounts for their having had no coin in early times: no medals of theirs have been found older than Alexander.

The flouriſhing ſtate of the arts at the Macedonian conqueſt is the beſt proof of the antiquity of the Egyptians.

The diviſion of the Jews into tribes was borrowed from the Egyptians. The ancient name of Egypt was Kypt: hence their deſcendants have retained the name of Copts.

They

They had a phyſician for every malady, but no lawyers; all pleadings were in writing; no torture in criminal caſes; perjury capital, ſo murder. In Europe, hereſy and witchcraft have been puniſhed more ſeverely than parricide.

At this day we burn the wife for coining, while the huſband, who ſets her to work, is puniſhed ſimply by hanging; and this we call legiſlation.

Should the preceding account of the Egyptian government be thought ſhort and imperfect, it muſt be conſidered, firſt, that the national records are loſt; in the next place, that the government, from the time of Sethon, becoming deſpotic, the principles of ſuch a government, if it can be ſaid to have any, muſt be contained in a very ſmall code—the will of the prince.

OF THE

CHINESE GOVERNMENT.

THOUGH the Chineſe records are extant, yet, in fact, they are loſt to us, from their being written in a language not underſtood by the European miſſionaries, from whom alone we have received our informations; accordingly, the inconſiſtencies of theſe good fathers with themſelves, and their contradictions of one another, point out the ſource of their intelligence to be no other than the vague reports of ignorant, or, it may be, deſigning individuals.

The extreme reſerve of the Egyptian prieſts, their contempt of foreigners, and above all, a total ignorance of the hieroglyphic language, in which the ſacred and political records were written,

written, had kept the Greeks who viſited Egypt, equally in the dark, and made their inconſiſtencies and contradictions run parallel with thoſe of the European miſſionaries.

Plato ſpent thirteen years in Egypt, yet how little do we learn of the country from him. This ſeems to confirm the report, that he gave up his time to trade, dealing largely in the importation of oil from Attica, of which the Egyptians were remarkably fond. I muſt add to this anecdote the following:—" Exercitatus eſt apud Ariſ-" tonem Argivum palæſtritam, nec deſunt qui " in Iſthmo luctatum eſſe dicant." DIOG. LAER.——*The union of the wreſtler and oil-merchant with the exalted title of the divine philoſopher, affords a notable example of the nature and verſatility of the Greek genius.*

In early times, China, like all other regions of great extent, was under the government of

of ſeveral little Kans or Caciques, independent on each other, but limited at home.—Theſe petty princes, in proceſs of time, fell under the dominion of one, who, by the nature of conqueſt, became a deſpot.

Before the firſt Tartar conqueſt, the adminiſtration under the emperors was in the hands of eunuchs; as theſe could have no family, the emperors were heirs to their fortunes. On the ſame principle, the entire family of every criminal who ſuffers death is totally extinguiſhed. The exiſtence of two ſuch cuſtoms aſcertains the character of the government. One of the emperors would have abrogated this inhuman law; it was ſaid to him, "Do ſo, when you govern "men; ſlaves are not men."—*The emperor might have replied, Theſe ſlaves would have been men, had it not been for the councils of ſuch knaves as you are.*

Daughters

Daughters cannot inherit, becauſe they cannot ſacrifice to the manes of their parents. *That is, they are forbidden to ſacrifice, that they may not inherit, and thereby their fortunes become eſcheats to the prince. Such is the logic of deſpotiſm.*

The whip and the cudgel are the principal engines of Chineſe government. Is a favourite courtier baſtinadoed to-day, he will come out to-morrow without a bluſh. A ſlave may be mortified, he cannot be diſhonoured.

Of all the people on the earth the Chineſe have the ſtrongeſt paſſion for commerce;* the

* There is a people on the earth, who will diſpute this point with the Chineſe. Has it not been a paſſion for commerce that has led us to that fatal pretenſion, the dominion of the ſea:—a pretenſion totally repugnant to the

the government takes advantage of this ſpirit, and grinds the merchant by exceſſive

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the genius and moderation of our internal govenment? The following paſſage on this ſubject is extremely intereſting:——

" On a eu occaſion d' obſerver," dit Iſocrate, " que tous les peuples de la Grece qui ont eu l' empire de la mer, ou qui ont ſeulment osé y aſpirer, ſe ſont plongés dans un abyme de déſaſtres et de calamités. Cette domination-la, ajoute-t'il, n'eſt point naturelle: c'eſt une chimere, qui enivre tellement les hommes, qu' elle leur óte le ſens commun; et ils s' attirent tant d' ennemis, et des ennemis ſi redoubtales, qu'il leur eſt impoſſible d'y réſiſter à la longue: les habitans des côtes, les habitans des îles, les puiſſances voiſines, les puiſſances éloignées, enfin toutes s'arment entr'elles contre ceux qui ont uſurpé l' empire de la mer, comme contre les tyrans du gente humain.

" Ne ſemble t'il pas qu' Iſocrate ait voulu déſigner par ces expreſſions la Grande-Bretagne, et lui predire exactement tout ce qui lui eſt arrivé, et tout ce qui lui arrivera encore, ſi elle ne juge ápropos d' adopter des principes plus moderées, et de ſuivre des maximes plus equitables?"

RECH. PHILOS. SUR LES GRECS.

extortions;

extortions; the merchants have no balance againſt theſe preſſures but in the deceits and tricks which they practiſe on each other, and ſtill more upon foreigners; the magiſtrate connives at the frauds by which he is a gainer.——*After all, is not the knavery more in the ruler than in the trader?*

Among the inhabitants of China, the peaſants alone might have ſome degree of happineſs from their innocence and induſtry; but ſuch is the undiſtinguiſhing ſpirit of tyranny, that they derive no advantage from their virtues, oppreſſed and ruined by thoſe two peſts of deſpotiſm, arbitrary taxation and the corvée. *By corvée is underſtood all ſervices forced by government on the peaſant, without payment or conſideration. Thanks to the good ſenſe and ſturdineſs of our anceſtors, there is no ſuch word in our language, becauſe there is no ſuch thing in our police.*

In civil matters there is no appeal from the deciſion of the judge.——*Appeal implies ſubordination; deſpotiſm knows no ſuch thing: the delegate of a deſpot is himſelf a deſpot. The limitation of his power would be a precedent againſt the government of the ſovereign; it would deſtroy the ſimplicity of the machine, which has but two ſprings—Command and Obedience.*

Through all the regions of the earth, deſpotiſm has, and can have, but one character; this uniformity ſprings from the nature of the thing, the thing itſelf from the nature of man; not as Monteſquieu would have it, from a hot ſun, and the influence of climate; it was not a laxity of fibre that enſlaved the Moſcovite.

I cannot take leave of my author without profeſſing the higheſt eſteem of his genius and erudition. The ſoundeſt criticiſm in things

which

*which are open to proof, the moſt ingenious conjecture in ſuch as are not, diſtinguiſh his progreſs through the natural hiſtory of man, from the ſavage of Canada, to the poliſhed citizen of Athens.**

* See his Recherches Philoſoqhiques ſur les Grecs.

ERRATUM.

Page 206, l. 10. for *contrary* read *ſimilar*.

BRITISH
25 AU 75
MUSEUM

SEQUEL

TO THE

SELECTIONS FROM PAUW,

IN NOTES.

SEQUEL

TO THE

SELECTIONS FROM PSALMS,

IN NOTES.

SEQUEL

TO THE

SELECTIONS FROM PAUW.

Page 90.—*How came the Peruvians by the uſe of the Chineſe Quipos,*[a] *and the circumſion of the Egyptians?*[b]

To theſe points of coincidence I ſhall here add two or three more—of a character more curious and intereſting.

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[a] M. De Guines, by his proficiency in Chineſe literature, has been enabled to clear up many obſcure points in the hiſtory of the Orientals; among the reſt, he has diſcovered that the Chineſe, in the 6th and 7th century, viſited the coaſts of America from California down to Peru; the Chineſe being timid and confined navigators, in later ages, is no material objection: ſimilar changes in the characters of nations are not unfrequent in the hiſtory of the world.

[b] The learned Sir John Marſham has proved, that circumciſion was a common practice of the Egyptians many

It is the opinion of the natives of ſome iſlands in the South Seas, [ſee Cooke's Voyage] that the ſouls of thoſe whoſe fleſh is devoured by the enemy are doomed to burn for even in the next world: hence they fight with the utmoſt fury to carry off the bodies of the ſlain. The Greeks and Trojans did the ſame, and, it is probable, that this uſage had its origin in the ſame principle; refined by time into a point of honour.

But, who could expect to find among the ſame Iſlanders a perfect coincidence with the dramatic Saltatio of the Greeks and Romans, and, which is ſtill more ſurpriſing, a preciſe counterpart of the Greek dramatic chorus?

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many ages before Abraham viſited Egypt. It is not for me to point out the object or conſequence of this proof; it is well known to the learned; and, for the unlettered, it is better they ſhould know nothing more about it.

On

On firſt reading the account given by Capt. Cooke of the imitative dances of thoſe Iſlanders, I fancied that I had before me a deſcription by Scaliger or Voſſius of the mimetic powers of a Pylades, or a Bathyllus.

A chorus expreſſing in a muſical recitative, governed by a ſtrict obſervance of time and meaſure, its ſentiments on ſome intereſting action or event: its movements in a ſemicircle, from right to left, and from left to right, (the ſtrophe and antiſtrophe of the Greek:) the reſponſes of actors, from the proſcenium, now, to the chorus; now, to its prolocutor; and laſtly, the aſſiſtants joining in a general accompaniment, when moſt affected by what was paſſing on the ſcene: all theſe form a whole, a happy image of the early Drama, juſt as it came out of the waggon of Theſpis.

PAGE 131.

Matter Eternal—no Firſt Cauſe.

THE earlieſt philoſophers, wedded to their maxim *ex nihilo nihil fit*, would not hear of a creation of matter: hence they fell into the ſimple and obvious conception of a world exiſting from all eternity. With reſpect to a diſtinction between ſpirit and matter, they were of opinion, that matter, ſo modified as to be poſſeſſed of motion and thought, might as well be a *cauſa ſui*, or firſt exiſtence, as a ſpirit, which ſhould have the power of beſtowing thought and motion on matter; this led them to the concluſion that ſpirit and matter, that is, all things, were one; and that one was the world, which they called God—the το εν of the Greeks, borrowed by them from

from the Egyptians, and thus ſet off by a Roman poet:

Eſtne Dei ſedes niſi terra, et pontus, et aër,
Et cœlum, et virtus? Superos quid quærimus ultra?
Jupiter eſt quodcunque vides, quòcunque moveris.

LUC. PHAR.

The *anima mundi* was but an apparent ſeparation of cauſe and effect; a ſimple copy of the human exiſtence, conſiſting of two principles, ſoul and body, mind and matter, yet making, in fact, but one being—

——— totamq; infuſa per artus
Mens agitat molem, et magno ſe corpore miſcet.

This, however, was a ſtep towards the divine intelligence, or νους, which was introduced into Greece by Anaxagoras, and which, to the happy[c] conception of Plato, accord-

[c] Happy, indeed, had he not diſgraced his better thoughts by repeated inconſiſtencies and contradictions: but,

ing to his admirers, came little ſhort of Revelation.

It is obvious, that the admiſſion of a Firſt Cauſe under any form or deſcription, muſt be incompatible with the idea of a ſelf-exiſting world: this ſtood full in the way of Spinoza, as it has done of the earlieſt philoſophers: but he could not enter into the proofs of his hypotheſis without ſeparating

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but, his countrymen were fanatics in the cauſe of Polytheiſm; and he did not chooſe to take hemlock.

Yet, it is remarkable, that the Athenians never perſecuted the Stoic or Epicurean for his theological opinions; they owed their chief glory in the ſciences to thoſe two ſchools: Socrates was of neither; they put him to death. They would have done the ſame by Anaxagoras, for having advanced that the ſun was larger than Peloponneſus, had not his protector Pericles ſnatched him out of their hands.

the

the author[d] or agent from his work; that is, without making them two, while he profeſſed to prove that they are but one: no matter; in defiance to the contradiction, he adopts the meaſure, and involves himſelf in a

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[d] This has involved him in another groſs contradiction, having aſſerted, in one of his preliminary propoſitions, that action is incompatible with the divine nature —for, ſays he, action implies choice; choice, doubt; and there cannot be doubt where intelligence is infinite: thus by a ſingle ſtroke of his logic, he reduces the Supreme Being into an abſolute cypher.

Epicurus was not ſo deep in mataphyſics: the quietiſm of his gods was the reſult, not of neceſſity, but of choice——

Scilicet is ſuperis labor eſt, ex cura *quietos*
Solicitat—

Was it not rather too bold an anachroniſm to make Dido, at the era of the Trojan war, an epicurean in her philoſophy? In her morals, well and good; they belong to all ages; there could be no violation of the coſtûme in them.

proceſs,

proceſs, which proclaims, at its outſet, that his ſyſtem is founded in an abſurdity.

Obſerve the tenor of this proceſs: "Some-
"thing muſt have exiſted from all eternity;
"it is acknowledged, that ſpirit is that
"thing. But matter exiſts; and it being
"impoſſible to conceive that matter can be
"produced out of nothing, it is evident
"that matter muſt be eternal; now, it is ad-
"mitted on all hands that no two diſtinct
"things can be eternal; whence it follows,
"that ſpirit and matter muſt be one; that
"is, that all things, or the world, muſt be
"one,[e] this one—*Deum voco.*"

Jupiter eſt quodcunque vides, &c.

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[e] All are but parts of one ſtupendous whole. &c.

Pope was a Spinoziſt, without knowing it. He was, in theſe matters, whatever Bolingbroke choſe he ſhould be: yet Johnſon aſſerts, that *imagination and judgement*

are

Every propoſition repugnant to common ſenſe carries in itſelf its refutation: does it impoſe, it is the manner, not the thing; ſimplify the ſtatement, the fallacy ſtrikes. In my anſwer to this argument, I will not meddle with the form, but take up the reſult—You ſay, (let me thus addreſs this formidable Logician) it is impoſſible to conceive that matter can be produced out of nothing; whence you would prove, with the aid of a logical medium, that ſpirit and matter are one, and on this principle you found your ſyſtem. To this I reply, it is impoſſible for me to conceive, that two things ſo different in their nature as ſpirit and matter can be one; ſo that your principle not coming within the reach of my comprehenſion, it

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are one—a ſtrength of intellect, exerciſed in different ways, and on different ſubjects: I ſhould as readily admit, that ſpirit and matter are *one*.

follows,

follows, that the ſyſtem founded upon it muſt be to me a chimera, an abſolute nothing.

Whence, then, it may be aſked, all this buſtle about the doctrine of Spinoza?

Geometrical (I am writing for the younger part of my readers, for whom alone I profeſs to philoſophize) and mathematical demonſtrations turn on lines, meaſures, and proportions; *things* by their nature fixt and unchangeable: concluſions from theſe may be *deciſive*; but the demonſtrations (ſuch he calls them) of Spinoza turn on ideas more or leſs abſtract, that is, of different imports to different conceptions, ſuch as—*ſubſtance*, *ſpirit*, *matter*, and the like; *things* which never have been, nor ever can be defined—concluſions from theſe can not be *deciſive*; and, as the counter-concluſions muſt turn on the ſame materials, and modes of proof, it follows,

follows, that both muſt be ſubject to indeciſion.

But indeciſion, in the preſent caſe, would be to Spinoza a victory, by rendering problematical that which muſt be certain; and thereby giving a degree of exiſtence to the miſchief projected in the eſtabliſhment of Atheiſm.[f] Happily, every man has in himſelf

[f] Ocellus was the firſt philoſopher, of name, who undertook a formal proof of the eternity of the world: his work is diſtinguiſhed by a ſimplicity in its metaphyſicks; by a neatneſs in the ſtatements, and a clearneſs in the deductions, far excelling the crabbed obſcurity of Ariſtotle, and the intricate refinements of Plato.——A ſpecimen or two of this author's manner will enable the reader to judge for himſelf.

"If there was a time in which the whole—το παν, "exiſted not—nothing exiſted: and, if there was a "time in which nothing exiſted, nothing exiſts at this "day—

ſelf an antidote to this poiſon, in an appeal, from the illuſions of metaphyſicks to conſciouſneſs, and the deciſion of plain good ſenſe. The

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" day—whence it follows, that the world muſt have ex-
" iſted from all eternity."

It muſt be remembered, that Ocellus and the philoſophers of his time had no idea of a creation, or firſt cauſe. Anaxagoras was the firſt who introduced this idea into Greece.

Again—" All things contained in the whole have
" ſome relation to it: but the whole hath no relation
" to any thing but to itſelf. All other beings are of
" ſuch a nature as not to be ſufficient to themſelves;
" but muſt have a relation to beings without them-
" ſelves;—thus, animals muſt have air to breathe; the
" eye, light to ſee; and the other ſenſes, in like man-
" ner, each its proper object. The ſun, the moon,
" the planets, and the fixt ſtars, are bound to harmonize
" with the whole—the whole with no other thing than
" itſelf."

By

The atoms of the epicurean, the *anima mundi* of the ſtoic, borrowed from the orientals, were implied atheiſm; the more to be noted, as it was the only point in which the two ſchools agreed: the fatality of Hobbs, the predeſtined harmony of Leibnitz, the monads of Wolf, the materialiſm of the ancient and modern world, are not far removed from it: in ſhort, every attempt of human wit to develope the original of *things* muſt have, more or leſs, a tendency to this

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By theſe and ſimilar ſteps Ocellus advances to his grand concluſion, namely, that the world, exiſting *per ſe*, could have neither beginning nor end; that is to ſay, muſt be eternal.

Spinoza's ſyſtem is but a copy of this, differing only in the modes of proof; even Ariſtotle condeſcended to transfer a conſiderable part of it into a work of his own on the ſame ſubject. We read, that Plato greatly admired this work of Ocellus.

point;

point; for this obvious reaſon, that the attempt ſets out with laying aſide the co-operation of a Firſt Cauſe. Had not Newton been a ſteady believer, his attraction and repulſion, like the love and hatred of Empedocles, might have brought him into ſome danger.

PAGE 139.

We often hear of the ſuperiority of the modern over the ancient philoſophers.

WE ſay, that our philoſophy is founded on demonſtration, that of the ancients on aſſertion.

Newton holds the rays of light to be emanations from the ſun: Euler, a diſtinguiſhed German philoſopher, calls this trifling: light, according to him, conſiſts in vibrations of air

air or ether communicated to the eye, as thoſe of ſound are to the ear, with this difference, that the viſual vibrations are to the ſonorous, in the celerity of their ſucceſſions, in the proportion of 900,000 to one, that is, 12,000 vibrations muſt ſucceed each other within the time of a ſingle ſtroke of the pulſe: but, as this comes not within the reach of my conception, I ſhall leave the philoſopher to enjoy the preciſion of his calculation, and content myſelf with obſerving, that the emanations of Newton conveying no preciſe idea of the thing to be defined, and the vibrations of Euler being of a nature altogether incomprehenſible; neither the one, nor the other, can be conſidered in any other light than that of a mere aſſertion.

Again, Newton ſays, that the rays of the ſun, ſtriking on the moon or any opaque body, are reflected, by which the moon be-

comes viſible to us.—No, ſays Euler, but the rays of the ſun falling on the ſurface of the moon, excites in its particles a concuſſion, from which reſult the rays of the moon, which entering into our eyes paint her image there.—What have we of demonſtration in either of theſe propoſitions? So that in theſe, as in moſt of the great phenomena of nature, we reſt, at laſt like the ancients, on conjecture.——

" Nos aſtronomes et nos mathématiciens ne perdroient pas toujours leurs temps, s'ils étudioient une peu plus l'antiquité. Ils s'apercevroient ſouvent que c'eſt faute d'etre bien entendus que les anciens leur paroiſſent dans des ſentiments oppoſés à ceux que l'on ſuit aujourd'hui. Il y a dans la phyſique bien des opinions qui paſſent pour modernes, et qui ne ſont que renouvellées."

FRERET.

Having

Having found among my papers the following collection of notes touching the philoſophical opinions of the ancients, I am tempted to bring them forward in this place; having only to regret, that, in the preſent ſtate of my health and ſpirits, it is not in my power to reduce theſe ſcattered thoughts into a form and order which might render them more deſerving of the reader's acceptance.

That the earth and planets turned round themſelves, and their common centre the ſun, Pythagoras learned from the Egyptians, who knew it many ages before.

Cleanthes explained by this rotation the apparent movement of the ſtars and heaven.

Ariſtarchus and others held that the ſun was immoveable in the centre of our world, and that the fixt ſtars were ſo many ſuns.

This truly ſublime idea muſt therefore be reſtored to the ancients: it was a ſtroke of genius, not of calculation.

Yet the ancients were not ſtrangers to calculation in their philoſophical inveſtigations: Eratoſthenes having meaſured a meridian of the earth by ſtadia, applied the ſame mode of menſuration to determine the diameter of the earth: poſſeſſed of this diameter, he was enabled to calculate the diſtance of the earth from the ſun. We have a happy comment on this remarkable operation in the following ſpirited obſervation, by Pliny:—" Mirum " quo procedat *improbitas*[g] (impiety) cordis " humani parvulo invitata ſucceſſu—Auſi di-

[g] After the idea of Plato, to whom every attempt to lay open the ſyſtem of the univerſe was, what he called *—a giganto machia*—a waging war with the Gods—one of his uſual flouriſhes.

" vinare

" vinare ſolis ad terram ſpatia, eadem ad " cælum agunt, ut protinus mundi quoque " ipſius menſura veniat ad *digitos*." What Pliny ſuppoſed would come about, has been in a great degree effected by the moderns; but not before the happy diſcovery of the laws of motion: all ſince that has been calculation.

The Tourbillons of Deſcartes not unknown to Leucippus and Democritus: the latter held the *via lactea* to be an aſſemblage of ſmall ſtars.

Comets, according to the Egyptians, were real planets. In the time of Plutarch aſtronomers ſuſpected that the ſpots of the moon were ſeas, or deep vallies. They wanted Herſchel's teleſcope to diſcover volcanos.

Before Deſcartes, Cicero and Seneca had learned from the early aſtronomers that the flux

flux and reflux of the ſea was owing to the preſſion of the moon—to preſſion Newton ſubſtitutes attraction.

Newton's attraction and repulſion anticipated by Empedocles, who attributed the action of elements to love and hatred—φιλοτης και νεικος—the one the cauſe of adheſion, the other of ſeparation.

The ſame philoſopher, according to Ariſtotle, referred to the weight of the air, not to the dread of a vacuum, the ſuſpenſion of water in a ſyphon ſtopt at one end.

Three hundred years before our era, Aryſtillus and Timochares obſerved the declination of the fixt ſtars, the knowledge of which is ſo neceſſary to navigation. Two hundred years before this, the latitude of a place was determined by the meridian height

height of the ſun, and by the diſtance of ſtars from the Pole.

Yet, we are told that they had not the uſe of the teleſcope: if not, they muſt have had ſome media of inveſtigation unknown to us. But how ſhall we diſpoſe of the following well-known paſſage—

Admovere oculis diſtanti a ſidera noſtris,
Ætheraque ignenio ſuppoſuere ſuo. Ov.

Did not the Egyptians teach [illegible] calculate eclipſes five hundred years before our era? And did they not, on their great pyramid built 4000 years ago, determine a meridian, and the four cardinal points, with a preciſion which has not been equalled, as our aſtronomers confeſs, in any other part of the world. The meridian drawn by the ableſt aſtronomers of the age of Louis the XIVth has been found not to be perfectly correct.

What

What articles of conſequence have modern naturaliſts added to the hiſtory of animals and minerals given by Ariſtotle, Theophraſtus, and Pliny? Many things advanced by them, though treated with ridicule in later ages, have been verified in the preſent; and many which have paſſed for modern diſcoveries are nothing more than extenſions and explanations of notices furniſhed by them.

It is ſenſibly obſerved by the Count de Caylus, that the ſilence of the ancients concerning the machines which they uſed in raiſing their obeliſks, and other prodigious works, proves their ſuperiority over the moderns in mechanics: their machines wanted no deſcription; they were ſo ſimple, that to ſee was to comprehend them.

" Colour," according to Plato, " is not in " the object, or in the eye; it is a peculiar " repercuſſion

" repercuſſion of light from the ſurface of " the object to the eye."—An impoſing idea, ſuch as his often are, which plays about the truth, without laying hold on it.

When Sir Iſaac took up his priſm, he was already maſter of the ſecret: the preconception of the principle is implied in the choice and nature of the experiment: this was genuine invention: in modern diſcoveries, for the moſt part, this proceſs is inverted, and the principle is the accidental reſult of the experiment.

The ancients knew, that a needle magnetized attracted at one end, and repelled at the other: had they ſuſpended the needle by the middle, they muſt have obſerved its polar direction. How near to the compaſs, diſcovered the other day, not by reaſoning, but by accident. The Romans had letters cut

out

out and raiſed on a narrow plate, with which they marked their bread and pottery ware—thoſe letters made moveable, and coloured, had given them printing; and John Fuſt had been no more than a mechanic of Mayence.

It was the doctrine of Protagoras, that all knowledge was ſenſation, that is, had its origin in ſenſation.

The oppoſition of Plato (ſee his Theætetus) to this doctrine is founded throughout on the fallibility of the ſenſes: but though, where our ſenſes deceive us, they cannot produce knowledge, it by no means follows that, where they do not deceive us, they may not be the ſource of all the knowledge we have. But, ſays Plato, they always and in every inſtance do deceive us; for things being in perpetual motion, are inceſſantly producing,

ducing, and reproduced by each other—Egregious trifling! Is not a ſquare always a ſquare, and the three angles of a triangle always equal to two right ones? It were loſs of time to purſue this further. Was it not from theſe levities of Plato that our celebrated Berkley borrowed his idle ſyſtem of ideal exiſtence?

The noted expreſſion of—*tabula raſa*, or *charte blanche*, applied to intellect, is of Democritus; implying the derivation of all our ideas from the ſenſes.

Definition of ſoul—a nature that moves itſelf—Thales, Pythagoras. Have we any thing better? I love the morning of philoſophy; there is a freſhneſs in the ideas.

" Soul, governing and filling all things
" ſuſceptible of motion, muſt govern the
" heavens—

"heavens. Are there many ſouls, or but "one? We muſt admit two; one tending to "good, the other to ill." PLATO.

Of all the notions which have taken root in the mind of man, the *anima mundi*, and the exiſtence of two principles of good and ill, are the moſt uniform and univerſal: they have obtained through all the regions, and been found in every corner of the earth. That the moſt admired philoſopher of antiquity ſhould, after all his flights, be compelled to ſettle here, muſt be a ſubject of ſome comfort to thoſe who are ſo humble as to ſuſpect that the little they know of theſe matters is owing to a want of capacity to know more.

Among the objects of philoſophy, that which moſt engaged and embarraſſed the ancients, as well it might, was to account for the

the origin and formation of the world. We have ſeen that Ocellus and the earlieſt philoſophers adhered to the idea of a world exiſting from all eternity: and we find on examining the hiſtory of this ſubject, that much the greater number of their ſucceſſors, however they may have varied from each other in the uſe of their logick and metaphyſicks, came at laſt, directly or indirectly, to this point. Should this hold good with reſpect to Plato, the moſt inventive genius among them, and the leaſt likely to follow the opinions of others, it will hardly be diſputed with regard to the reſt. This philoſopher has given full ſcope, in his Timæus, to the vivacity and diffuſion of his ideas on this ſubject; of theſe I propoſe to give a ſhort ſketch, not from his own ſtatement, in general vague, and often not very intelligible, but from the explanation of his ſyſtem by Plutarch, in his Commentary on the Timæus.

Thus

Thus Plato—as explained by Plutarch.

"Matter, of which the world has been "*made*, was itſelf *un*made, but ſubject to the "Artiſt, to be diſpoſed of and ordered by "him ſo as to aſſume the neareſt reſemblance "to himſelf that was poſſible.

"Hence the world has not been made "out of *that* which was not, but out of that "which was not perfect, or ſo perfect as it "might be; in like manner as one makes a "houſe, a coat, or a ſtatue."

Before the birth of the world it was chaos and confuſion. That chaos was not without body;[h] nor without motion;[i] nor without ſoul;[k] but that body was without form or

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[h] ουκ ασωματος. [i] ουδε ακινητος. [k] ουδε αψυχος. It is the uſual practice of Plato to expreſs himſelf thus negatively, or faintly, that he might be provided with an

conſiſtency; that movement without rule or reaſon. "God did not make body that which "was incorporeal; nor ſoul, that which was "inanimate; but, as the muſician, who com- "poſes meaſures and ſongs, makes neither "the ſounds nor the movement, content to "throw harmony into the ſounds, and pro- "portioned intervals into the movements; "in like manner, God has not given to body "tangibility, nor impenetrability; nor to "ſoul, imagination and activity; but, having "*taken up the two principles, ſuch as they* "*were*, the one opaque and without figure, "the other blind and impetuous, he ſub- "jected them to order and harmony, render- "ing them beautiful, regular, uniform, ac-

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an evaſion when he ſhould wiſh to contradict or explain away the ideas on a future occaſion: hence there is no end to the diſputes among his ſucceſſors touching his real notions of things.

"cording

" cording to his own ideas; and has formed " out of them a perfect animal, which is the " world."

A blind imagination is a thing which I do not well comprehend, any more than I do body without figure; the idea is too abſtracted for me. Is not all this talking at random? Embarraſſed by the neceſſity of admitting the pre-exiſtence of ſoul and body, he had nothing left for it but to explain away the nature of both; a preparative, ſuch as it is, for what is to come in a future article. It muſt be confeſſed, that there is in Plato much more of the ſophiſt than the philoſopher; it had been well, that he had kept this ſpirit more to himſelf, and not have given ſo much of it to his maſter Socrates, who might well ſay, as he did on the firſt ſetting out of his ſcholar, " I foreſee, that this boy will make " me talk a deal of nonſenſe."

Three

Three things were eſſential to the compoſition of the world:—Matter, motion, and order. Moſes made God the author of all the three; Anaxagoras, of the ſecond and third; Plato, of the third only; by which he did nothing more than give a nominal being to a firſt cauſe; for a firſt cauſe, that was not the cauſe of motion, cannot be ſaid to have a function in the formation of the world; it is, indeed, a ſoleciſm in philoſophy. Again; if ſoul, motion, and matter, exiſted in nature from all eternity, which Plato admits, what was there to prevent the co-exiſtence of order with them? The earlieſt philoſophers conſidered this co-exiſtence as a thing of courſe; they thought that order muſt be the natural reſult of ſoul or intelligence,[1] governing motion and matter: this admit-

[1] When the ancients ſeparate ſoul from motion, they always underſtand by the former νους, intelligence.

ted, and it cannot well be rejected, the world of Plato would be precisely the same with that of Ocellus—a whole, uncreated and self-existing.

In the article above quoted from Plato, he is, though not perfectly consistent, yet temperate and plausible; but, within a few pages of this, we find a passage on the same subject, in which he outdoes himself in the wildness and extravagance of his conceits.

God, having resolved to put the finishing hand to his work of the creation of the world, thus addresses his demi-gods assembled on the occasion.

"Gods of Gods, of whom I am the au-
"thor and the father, hear me.—Ye know
"that the works of my hands are immortal
"and indestructible, if not by my will; for
"this reason, no art, no force, can ever de-
"stroy you. It remains for us now to finish
"three kinds of things, to render the uni-
"verse

" verſe intire and complete: [theſe three
" things are the animals of the air, of the
" water, and of the earth; the gods to
" whom he is ſpeaking are the animals celeſ-
" tial and immortal.] If my hand alone
" ſhould organize and produce them, they
" would be equal to gods. I give the care
" of this to you. Go, labour all of you, ac-
" cording to the nature with which you are
" endowed, and imitate the model which I
" have created in you. As it is right that
" there ſhould be an animal among the reſt
" who ſhall have ſomething more of the
" divine, and be the king of other animals,
" who ſhall honour juſtice and the gods of
" his proper motion, I will give you the
" firſt ſeeds, the firſt lineaments of ſuch a
" being. Again; go, attach the mortal to
" the immortal; let animals be born, and
" grow, and be nouriſhed; when they ſhall
" be decompoſed, you will reaſſemble and

" preſerve their elements. He ſpoke, and " in the moment took the cup in which " he had made the mixture of the ſoul of " the world; he added ſome particles of the " firſt principle which ſtill remained, and " made a particular compoſition, out of " which to form ſouls, which he afterwards " diſtributed in equal portions to each of the " ſtars, as on ſo many cars of fire, to make " them travel through the univerſe, that they " might promulgate the laws and deſtinies of " the beings."

Here ſoul is formed and compounded by the hand of the Creator,[m] though, in the preceding article, he declares it to have exiſted, with matter, before the creation; and, in his Phædo, he aſſerts that it muſt be eternal, becauſe it moves itſelf.

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[m] God being himſelf ſoul, could not form or create ſoul; it being an axiom in philoſophy, that no thing can create itſelf.

Man,

Man, with other animals, is at once mortal and immortal; he is diſſolved or decompoſed; but the elements of his exiſtence (ſoul and matter) are preſerved and immortal.

Above all, a unity of the Godhead, implied in a Creator, is made to originate a ſyſtem of polytheiſm.[n] As to his portions of ſoul, or gods, diſtributed among the ſtars, thoſe only who were allotted to the planets could execute the command of travelling through the univerſe; the reſt, confined to the fixt ſtars, ſhould have been mounted on thrones, not on cars, of fire. But enough of this. The reader who may be ill pleaſed with what I have already given him, will find a happy relief in a compariſon of the futile vivacity of Plato with the ſublime ſimplicity of Moſes, in his hiſtory of the creation.

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[n] The divine Plato was privileged: inconſiſtency was, in him, not a fault, but a characteriſtic. The charms of his writing impoſed the idea of the moment, and the conſiſtency of the philoſopher was loſt in the fire of a poet.

PAGE 179.

Of all the Literati, the Linguiſt is the moſt enterpriſing.

DOWE, Wilkins, and Sir William Jones, inform us, that the moſt learned of the Bramins read with difficulty the old Sanſcrit: yet, this is the language in which Sir William could diſcover beauties far tranſcending thoſe of the Greek and Latin. How could he know this?

"I confidently aſſume (ſee his Diſcourſes "on India) that the Goths and the Hindoos "had originally the ſame language..... "The original language of the Hindoos was "the Sanſcrit." If ſo, the Gothic muſt have ſhared in the advantages and beauties of the Sanſcrit: this being the caſe, and ſo well known

known to Sir William, it had been kind in him to have pointed out to us, by whom, and in what part of the world, this language was ſpoken.

As the Hieroglyphic has been honoured with the name of Language, it had, of courſe, ſome claim to Sir William's attention; how, and to what purpoſe, beſtowed, will appear from what follows:—"The hiſ-"tory of Noah and the deluge is ſuppoſed "to be the ſame with that of the Hindoos, "of the ſame event.—Theſe *ſtories* relate, I "think, to the ſame event; and all ſeem "connected with the hieroglyphical ſculp-"tures of the old Egyptians." How could this be? The Egyptians could have no memorials, of any kind, of an univerſal deluge, which they poſitively denied could have taken place; and that for this ſimple reaſon, that it never rained in Egypt. Had this little trait of hiſtory been known by Sir William,

William, he would not have called in the Egyptians, of all people, for witneſſes to the authenticity of Noah's deluge; nor have affected to diſcover in their hieroglyphics *things which could not be there.* I much ſuſpect that the beauties of the Sanſcrit are *of the ſame family.*

PAGE 53.

French Critics diſpute with HERODOTUS *about the age of* HOMER, *and deny there was any ſuch man as* HESIOD.

THE ſpirit of criticiſm has been the ſame in all ages; in the earlieſt, there were ſceptics in literature, who diſputed with Homer his own Iliad.

" Corinnus Ilienſis, Palamedis diſcipulus, Iliada ante Homerum primus concinnaſſe traditur

ditur a Suida, et Homero totum poematis ſui argumentum præbuiſſe."

Fabricii Bib. Græc. l. i. p. 22.

The celebrated poet Callimachus attributes the Iliad to Creophylus of Samos, in an epigram, in which he makes him to ſay,

> My work, thought worthy of proud Homer's name,
> Repays in feeling what I loſe in fame.

This is rather a paraphraſe than a translation; the Greek, as uſual, is extremely ſimple:

> ——Ομηρειον δε καλεϋμαι
> γαμμα. Κρεωφυλω, Ζεῦ φιλε τουτο μεγα.

"My work is called after Homer. This, "kind Jove, does great honour to Creo-"phylus."

The modern epigram requires ſomething more of *point:* I have conformed in my paraphraſe

raphraſe to this taſte:° but I like the Greek better, I ſpeak with ſincerity—much better; for, if any thing could have given credit to the impoſture, it would have been the ſimplicity with which it is announced.

It is probable, that Callimachus adopted the impoſition, as it furniſhed him with a ſubject for his epigram: poets are not ſcrupulous on ſuch occaſions. Terence took advantage of this thought in his defence againſt the imputation of having been aſſiſted by Lælius and Scipio in writing his comedies—

Nam quod iſti dicunt malevoli, homines nobiles,
Hunc adjutare, aſſiduèque unà ſcribere,
Quod illi malèdictum vehemens exiſtimant,
Eam laudem hic ducit maximam.

In Prologo Adelphorum.

° Not ſo, in my tranſlations of ſome Greek epigrams, in my Treatiſe on Painting; the firſt and moſt beloved of all my little works. May not an old man be allowed to indulge himſelf in ſuch thoughts? When all others forſake him, theſe comforts are permanent.

Second

Second Statement of the opinions of the Ancients concerning the Origin and Formation of the World.[p]

I.

THERE has not been a philoſopher throughout all antiquity who has not admitted this eſſential principle—'Something 'exiſts, therefore ſomething hath always ex- 'iſted:' it is evidently included in that univerſal axiom—*Nothing can be made out of nothing.* A writer who ſhould have denied this principle would have been treated by the ancients with the utmoſt contempt.

II.

That being which hath always exiſted, is either the world ſuch as it exiſts at this

[p] Mem. de l'Acad. des Belles Lettres, v. xxxii. p. 128.

day,

day, or the cauſe itſelf which hath produced the world.

Ocellus and Ariſtotle have aſſerted roundly the eternity of the world; the former has attempted to prove it by metaphyſical reaſons; the latter, by the nature of qualities eſſential to matter, the which being acknowledged eternal, muſt have exerted the activity of its qualities from all eternity.

The moderns who have followed Spinoza, or preceded him, have judged it proper to make the eternity of the world to depend on the faculties neceſſarily active of the Divinity, which muſt have exerted themſelves from all eternity—in which they differ from Ariſtotle, merely, in giving that to God or Spirit which he attributed to matter; a difference, ſolely, in names.

III.

Suppoſing the world born or formed in time, it is evident that it muſt owe its birth

to

to ſome other being than itſelf; ſince no thing can be produced without a cauſe; and no thing can be the cauſe of itſelf.

That Being, then, diſtinct from the world, is *unique*, or it is not—this is the celebrated diviſion of the Unitarians and Dualiſts.

If that Being be *unique*, it is the Divinity alone, or matter alone, or the Divinity and matter conceived as one in the ſame being, *This is the ſyſtem of Spinoza.*

IV.

If it be the Divinity alone, by the excluſion of all matter, it can be no other than the Divinity under the form of a free cauſe, or under that of a neceſſary cauſe; this ſecond manner cannot have place on the ſuppoſition of the world's being born, becauſe a neceſſary cauſe muſt have produced its effect from all eternity; conſequently, if it be the Divinity alone which hath produced the world in time,

time, it muſt have been as a free cauſe; a manner of production which is no where clearly aſſerted but in the principles of chriſtianity. *Rather in the Moſaic ſyſtem.*

V.

If it be matter alone, it is either a matter which moves itſelf by gravitation in a vacuum, according to Leucippus and Epicurus; or it is matter which moves itſelf by its own intrinſic force, according to the Hylozoites: this again was divided into two, one of which was *that* of the ſtoics, who gave to certain portions of matter a ſort of intelligence, and a real influence on the world in general; another is *that* of Strato, who gives to matter nothing more than the ſimple faculty of moving itſelf, in order to form individuals, of which no one hath any influence on another.

If

VI.

If it be the Divinity and matter conceived as one in the ſame being—of this there are ſeveral claſſes.

Many have formed this unity on the model of man, giving to the world a body and ſoul ſo aſſorted, that matter was, as it were, the veſſel containing the Divinity; but a flexible veſſel, which gave to God a part of *its own form*, and received from him a part of *his:* this was the thought of ſome Pythagoricians.

Others, and theſe the greater number, imagined this union as a contiguity of two ſubſtances almoſt homogeneous, extending through all ſpace; in a manner, however, that the more pure of the two ſubſtances filled all the higher part of the univerſal globe; this was God: the other ſubſtance occupied all the ſpace from the orbit of the moon to the centre of the earth. All the Pythagoricians, all the Elean ſchool, Parmenides,

menides, Plato, Ariſtotle, Zeno, embraced this opinion.

There is a third kind of union, which would be *that* of a ſingle ſubſtance poſſeſſed of two general attributes—extenſion and thought, by which to form the two kinds of beings known to us. But if the Eleatics, among the ancients, had a vague idea of this opinion, the turn of thinking in their age prevented them from improving it, and from ſeeing it under the ſame aſpect in which it has appeared to the moderns ſince the time of Spinoza.

Laſtly; there is a vague union of the Divinity and of matter in a firſt principle, known as to its exiſtence, unknown as to its eſſence; this was repreſented as the univerſal ſource from which all beings proceeded; whether by emanation, like the rays of light; or by generation, as the elements or animals; or by ſecretion; or in ſhort by ſome other way unknown,

unknown, without fixing the times, the manner, or entering into any philoſophical diſcuſſion of the ſubject: this was the ſyſtem of all the moſt ancient people of the earth, eſpecially of the Orientals, who, after having loſt all knowledge of the *primitive inſtruction, ſuppoſed to have been preſerved by Moſes*, confined themſelves to vague ideas, and a belief by inheritance, without further examination. They figured to themſelves the Supreme Majeſty, retired into the heaven of heavens, leaving to a chief miniſter, himſelf the iſſue of the Divinity, the care of governing the world, and of keeping within bounds a certain principle of malevolence and rebellion, of which they ſuppoſed the exiſtence from a view of the evils by which nature was afflicted.—Hence the Light and Darkneſs of the Chaldeans; the Oromaze and Arimæne of the Perſians; the Oſiris and Typhon of the Egyptians; the Love and

Night of the Greek theologians; Jupiter and the Titans of their poets. (*To which may we not add the God and Satan of the drama of Job, and of the Moſaic ſyſtem, in general?*) Theſe notions obtained until they were ſuperſeded by the birth of real philoſophy, ſix hundred years before the birth of Chriſt.

VII.

We are now come to a duality preciſely declared.

If the Divinity and matter are conceived as two beings clearly ſeparated, the one is conſidered as an active cauſe, the other as a cauſe more or leſs paſſive, according to the different ſyſtems on the nature of matter, that is to ſay, on the form and motion belonging to it as ſuch.

Some have ſaid that matter had no fixed form, but was a paſte ready to receive forms of every kind. Theſe were the Hylopathians, or Ionic ſchool.

Others,

Others, that matter had a fixt form, ſo as to become fire, water, air, &c. but that it had but the one; and that the ſeveral ſpecies were produced by the condenſation, or rarefaction of the primary element:—ſo Thales, Anaximenes, Heraclitus, and all the ſtoics.

Others, that it had many fixt forms, but all comprehended in the eſſential qualities of extenſion, configuration, gravity, ſolidity, to the excluſion of changeable qualities:—ſo the Atomiſts.

Others, laſtly, that it had an indefinite number of fixt forms, to which were annexed even the changeable qualities, as of hot, dry, cold, humid:—theſe were the homeomeries of Anaxagoras.

VIII.

There were not fewer opinions touching the motion of this ſame matter.

Anaxagoras held it to be of itſelf deſtitute of all motion, even local, and that God alone could carry and place it, *every thing but create it; this was a difficulty not to be ſolved but by a revelation. Some critics have wondered that the νες of Anaxagoras, ſo highly celebrated by his countrymen, ſhould not have gained him a ſingle diſciple: it is eaſily accounted for: the world made by a divine intelligence, brought the ſubject to too ſhort an iſſue; and would have deprived the metaphyſician of the happieſt topic for exerciſing his talents; above all, it would have been inſupportable to the Athenian, whoſe higheſt delight was in metaphyſical ſubtilties: it may be doubted, whether Moſes himſelf, with all his advantages, would have had greater ſucceſs than Anaxagoras, eſpecially as the Greeks were not like the Jews, in the habit of proving doctrines by miracles.*

Others

Others allowed it loco-motion, not by its nature, but by its exiſtence in a vacuum:—theſe were the Atomiſts.

Others thought that, excluſive of loco-motion, it had the three other motions—of generation, by its eſſence; of alteration, in point of quality; of augmentation, in that of quantity:—theſe were the Anaximandrites.[q]

Others, laſtly, ſome of the Pythagoricians, as explained by Plato, attributed to matter a kind of mute ſenſation, and a blind will.[r]

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[q] See Watſon's Chemiſtry, l. 5, eſſ. 3.

[r] This idea, the boldeſt of them all, is not a little countenanced by the ſame learned and ingenious chemiſt.—*Ibid.*

To attribute ſoul to matter is, at leaſt, as old as Thales. See Laertius.

The examples by which he proves it are the Magnet and Amber; ſo, our modern naturaliſts. We cannot deny life to plants, ſince we give them ſex; nor has

the

IX.

By the condition and attributes given to matter, one may eaſily judge of the degrees of activity and efficacy attributed by the ſeveral philoſophers to God towards moving and employing this matter in the formation of our world, ſuch as it now exiſts; the more they gave to the one, the leſs they granted to the other: but no one of theſe diſtributions could ſupport itſelf, becauſe all implied contradiction: the only ſolution of this difficulty, of which ancient philoſophy had not the leaſt glimpſe, was the giving of all to God, and the taking of all from matter; even to its very exiſtence.

How could the ancients have a glimpſe of that, by the aid of reaſon, which comes not

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the oyſter much to boaſt of in a compariſon with the ſenſitive. The beſt of it is, that many of theſe, which paſs with us for the fine ſtrokes of the moderns, were the ſaws of antiquity.

within

within the reach of reaſon? I mean the creation of matter; to us it is a fact, an article of faith founded on the authority of Moſes; who, we are aſſured, recovered this doctrine, revealed to the firſt man, but loſt by his deſcendants, and utterly unknown to all the nations of the earth at the time that by a ſecond revelation it was renewed to him.

Accuſtomed to take for granted the creation of matter, before we are capable of reaſoning about it, it acts upon us like an innate idea; we conſider it as a thing true by its nature, and impute the rejection of it by the ancients to prejudice, obſtinacy, or ignorance.

PAGE 120.

Hoſpitality, a thing neceſſary to the Savage, argues a want of police in civilized nations.

I AM not pleaſed with Pauw's idea of hoſpitality: he confounds the times at which the thing may take place; as will appear from the following lovely paſſage on the ſame ſubject: I call it lovely, becauſe it tends to make us in love with our own nature:—

" Les etrangers ſe preſentoient pour jouir " des droits de l'hoſpitalité, droits circon- " ſcrits aujourdhui entre certaines familles; " alors communes à toutes. A la voix d'un " etranger, toutes les portes s'ouvroint, tous " les ſoins étoient prodigués; et pour rendre " à l'humanité le plus beau des hommages, " on ne s'informoit de ſon etat et de ſa naiſ-

" ſance,

" ſance, qu' apres avoir prevenu ſes beſoins.
" Ce n'etoit pas à leurs legiſlateurs, que les
" Grecs etoint redevables de cette inſtitution
" ſublime; ils la devoient à la nature, dont
" les lumieres vives et profondes rempliſſoient
" le cœur de l'homme, et n'y ſont pas encore
" eteintes, puiſque notre premier mouve-
" ment eſt un mouvement d'eſtime et de con-
" fiance pour nos ſemblables."

Jeune Anacharſis.

Such is hoſpitality, at its true era; when men firſt begin to feel the ſweets of ſociety, and are in good humour with themſelves, and with all about them: in a ſtate of refinement, hoſpitality retains its name, but loſes its nature; it is commerce; an interchange of conveniences.

After all, it muſt be confeſſed, that Pauw's idea of hoſpitality being founded in ſelfiſhneſs, is not altogether indefenſible. Compare what Volney ſays of the hoſpitality of the Arabs,

Arabs, and you will find it to run in a direct parallel with what has been just said of the early Greeks: yet these very Arabs, should they in their attack of a caravan, meet with the stranger whom they had treated the day before with the utmost kindness, they would knock him on the head as they would a wolf.

From this I would infer, that the philosopher has not absolutely contradicted nature; but that nature has in this, as in many other instances, made our best qualities to depend on circumstances. She thought it enough for such a being as man, to give him hints of the just and beautiful. More than this would have made him what he was not destined to be.

PAGE 197.

Αιγυπτιοι μελαγχροες. HEROD.

MR. VOLNEY, taking advantage of a word, of no precife ſignification, aſſerts that the Egyptians were abſolute negroes. At the time that I oppoſed this whimſical thought, I did not recollect the following paſſage in Ammianus Marcellinus:—Homines Ægyptii, plerique ſubfuſculi ſunt et atrati, magiſq; muſtiores, gracilenti et aridi, ad ſingulos motus *excandeſcentes*.—To change colour, or turn pale, might take place, in ſome degree, in the complexion here deſcribed, but, in no degree, in a ſkin abſolutely black; we may therefore conclude, that the μελαινος of Herodotus is nothing more than the *ſubfuſculus et atratus* of Marcellinus: this admitted,

 the

the ſurpriſe intended by Volney loſes all its effect: of this we have had enough, perhaps too much already. My deſign in bringing the ſubject forward in this place is, to clear up a difficulty touching the paintings of the Egyptians, which, without ſome explanation, would be unaccountable.—PLATO informs us, that he ſaw pictures in Egypt ten thouſand years old: poor works! he obſerves, yet ſuch as that no artiſt of the country could, in his time, do better. He obſerves, at the ſame time, that the Egyptian ſtatues were little inferior to the Greek, in the juſtneſs and beauty of the proportions: this he mentions with ſome ſurpriſe: his ſurpriſe excites mine; ſince he had but to look before him, and the firſt countenance that preſented itſelf would have ſolved the difficulty—*in ore ſubfuſculo et atrato*, (of a dark tawney[a]) the charm of co-

[a] The colour, according to Bruce, of the Abyſſinians of this day:—the Abyſſinians and Egyptians were originally one people.

louring was out of the queſtion, but colouring is the ſoul of picture. What then was there left for the young artiſt but to turn his whole attention to ſculpture? Nor was this to deſcend; the ancients univerſally preferred the beſt works of their ſculptors to thoſe of their painters: of this, the ſuperiority of the Venus of Praxiteles over that of Apelles was a celebrated example.

In ſuch deſultory writing as this the utmoſt regularity to be expected is, that the thoughts ſhall ſucceed each other in an eaſy ſeries, differing in this from ſyſtem, that they do not tend all to one point:—a circumſtance of infinite relief to the writer, and of no ſmall comfort to the reader, who may not have a head turned to the ſeverity of ſyſtem.

The anecdote of a Spaniſh ſoldier, who fell in love with a female ſtatue in the church of St. Peter in Rome, does too much honour to modern ſculpture to be paſſed by unnoticed

ticed on this occaſion: the ſtatue is of exquiſite beauty: of ſuch a form the image is to be recalled at pleaſure; I have it, at this moment, full before me.—What a noble ſcale of proportions above, but not out of nature! (the difference between the great and coloſſal.) What a tempting roundneſs[b] of neck, breaſts, waiſt, and limbs! What a yielding tenderneſs of fleſh! (the morbidezza of the Italian.) The fiction of life, how finely kept up! I will not anſwer for the reality of the ſoldier's paſſion: the Italians have, in all times, rivalled the Greeks in the love of the marvellous: here they muſt ſub-

[b] On this Roundneſs depends the reality of ſculpture: painting cannot attain it; accordingly, RHAPHAEL rarely attempts it; but intent on correctneſs of deſign, uſes for the moſt part, a markt outline. CORREGGIO, indeed, truſting to his mixt tints, and the powers of his clear-obſcure, aims at it perpetually; but, in the warmth of his purſuit, too often runs into falſe drawing.

mit;

mit; Pygmalion fell a victim to his own chiſſel: but, it matters not for the fact; the fable, of itſelf, proves the thing propoſed, the beauty of the object.

I have ſaid that the proportions of the ſtatue juſt deſcribed are above nature; were they not, placed where they are, they would be below it: a well-known fact will ſet this idea in a clear point of view.—In the church of St. Peter, all the parts, and even ornaments, are great in the ſupreme: ſize is a relative idea, no where more ſenſible than in the ſcene before us. As we walk along the great iſle, men, at the diſtance of a few paces, appear to each other to be mere dwarfs. Governed by this relation of objects ſo affecting each other, MICHAEL ANGELO furniſhed his ſcholar LA PORTA with the deſign for a ſtatue which ſhould bear ſome proportion to the ſublime of his own dome under which it was to be ſeen: an idea, founded in the laws of analogy,

pointed

pointed out by taſte, the medium through which, without rule or compaſs, we ſee and feel the nature of thoſe laws.

To ſpeculate on the enlargement of the human form, would be little elſe than a call on the fancy for all her playfulneſs—Let it be ſo.

On the Monté Cavallo, in Rome, are ſeen the celebrated ſtatues of Caſtor and Pollux, by Phidias, as is generally ſuppoſed, but on no other authority than the great ſcale, and ſublime ſtyle of drawing in the forms. At my arrival on the Mount, I found a number of my countrymen aſſembled about them. After having indulged ourſelves, for a conſiderable time, in the warmeſt expreſſions of admira-

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[c] With their horſes, ſtill more celebrated than they; but I have not admitted them into the text, becauſe they would have interfered with my ſubject. Guido uſed them better; he put them to the car of his Aurora; and they have borne it, with his name, above the clouds.

" tion,

tion, one of the company, who had not yet opened his lips, looking up to the lofty figures before him, exclaimed—"Why were not we "caſt in the ſame mould?" He continued, "The conduct of nature is to me unaccount- "able; ſhe denies to man the advantages of "form, yet gives him the genius to execute "works which ſerve but to put her own out "of countenance. Is there one amongſt us "at this moment who does not feel himſelf "*little?* What a humiliation!"

"The very thing intended:" (replied one at his elbow)—"What but this could *take* "*down* ſuch a ſpirit as yours?"

The attack was lively; the return neat; each had its plaudit.

Some Jewiſh doctors aſſert, that Adam, on coming out of the hands of his Maker, was of a prodigious ſtature. Certain it is, that the ancients in general were of opinion that the firſt inhabitants of the earth were giants.

giants. The Greeks caught the hint from their oracle, Homer: the Greeks were elegant, not deep thinkers. In the earliest ages there was no agriculture; How could the earth feed a people of giants? How a giant could eat, may be collected from the following anecdote:—

Hercules had embarked with the Argonauts on their expedition to Colchis; but his appetite was so great, and he consumed the ship provisions so fast, that his companions, fearing they might fall short, set him on shore in one of the islands of the Archipelago, and continued their voyage without him. From the ease with which the hero submitted to the affront, it should seem that he did not much like his quarters; scanty dinners would ill agree with a gigantic stomach, and heroic intemperance.

This Hercules, for there were many of them, as the Scythian, Egyptian, &c. had, according

according to Herodotus, a foot two cubits long; ſo that, following the—*ex pede Herculem*, he muſt have been 18 feet high: his time was juſt before the Trojan war, between the cloſe of the fabulous and commencement of genuine hiſtory: his exploits, it muſt be owned, ſavour much of the fabulous; but, of all the wonders recorded of him, the *length of his foot* is the moſt wonderful.

At the extremity of South-America, on a ſpot the moſt barren on the globe, has their diſcoverer planted his Patagonians. Next to the pleaſure of being ſurpriſed, is that of ſurpriſing others: in the relation of things wonderful, men fancy that they are themſelves a part of the wonder; hence the glee with which they tell extravagant ſtories. Biron meaſuring a man to whom he is but a dwarf is a pretty ſubject for a picture. Unhappily, the thing could not be: the objection is inſuperable: cockles and oyſters are

not food for a giant: like Hercules on board the Argo, a Patagonian muſt ſtarve on a Terra del Fuego.

Before I part with this ſubject, let me place it in a point of view far more pleaſing to my fancy. Had it ever been deſigned to give to our Continent inhabitants of a form greatly ſuperior to our own, Nature would in this, as in all other things, have had an eye to analogy and proportion: the earth would have aſſumed a nobler aſpect; and preſented objects more in harmony with the pretenſions of its inhabitants; its rivers had been La Platas; its mountains Cordilleres; and the tree of the foreſt, ſuch, that our proud oak would ſhrink before it to a ſhrub: in ſhort, the New world had taken the place of the Old.

Were there any ſuch thing really exiſting in America as a race of giants, I ſhould be tempted to conclude, that nature had pro-

jected

jected a new ſcale of proportions, in the New world; but ſtopt ſhort.

The difference between the Great and Coloſſal.

By coloſſal, I underſtand a ſtature of which the eye cannot completely take in the proportions at one glance. All within this may be great; even when much under nature—*parvus videri, ſentiriq; ingens:*

——— to confine
A great idea to minute deſign.

See Remarks on the Beauties of Painting.

This mode of note writing is extremely pleaſant and convenient. You take up a ſubject; drop it; take it up again, juſt as the fancy ſuggeſts, or memory ſupplies you with materials. I uſe it, perhaps, with too great licence: but, with all its defects, is it not better than various readings, collations of manuſcripts, or diſcriminations of ſynonims, little obſerved

obſerved in a living language, ſtill leſs in a dead one: for inſtance—φοβος *eſt une frayeur ſubite,* δεος *la crainte permanente d'un mal à venir.* LARCHER—Notes ſur HERODOTE.

An Athenian would have laught at the critic who ſhould have inſiſted on the obſervance of this diſtinction; even, were it founded; which I much doubt.[d] Why then

[d] Φοβος, Δεος—*fear, dread*—Under which of theſe impreſſions did he live, who had a ſword continually hanging over his head? Under both it ſhould ſeem, and in the ſame moment. The ſeveral modes of fear are determined by the nature of the thing feared; ſo—in love, hatred, &c. A diſtinct word for each mode would but embarraſs the ſpeaker in his choice, and frequently weaken the idea:—the word στοργη, in the Greek, appropriated to the love of parents for their children, is a word abſolutely thrown away. The richneſs of a language does not conſiſt in a redundance of words; but in having a diſtinct ſign for every idea that claims it. In the Arabic, it is ſaid, a ſabre has thirty different names: this is called copiouſneſs; it is ſomething more; it is extravagance. Language, like a river, ſhould fill its banks, not overflow them.

was, the Greek made to abound in ſigns for collateral ideas, if not deſigned to be obſerved? The pride of poſſeſſing a rich and copious language was a ſufficient motive to the Greeks, the vaineſt of mortals on this very article. Add to this, that elegance requires and creates a variety in the means: and the play and colliſions of mixt ideas are, in a manner, the language of wit and pleaſantry.

PAGE 16, OF THE SEQUEL.

We ſay that our philoſophy is founded on demonſtration; that of the ancients, on aſſertion.

IS there not a little too much of aſſertion in this?—The flux and reflux of the ſea had puzzled the ancients through a ſucceſſion of ages: at laſt Newton comes, and finds the cauſe to be in the attraction of the moon: if

ſo,

ſo, whence is it, that, as you approach the Poles, the tides are much higher than between the Tropics, where the action of the moon is at the higheſt.*—Sir Iſaac was puzzled

* It is impoſſible to deduce, as has been done, the cauſe of the tides, from the action of the ſun and of the moon upon the Equator; for if this were ſo, they muſt be much more conſiderable between the Tropics, near to the focus of their movements, than any where elſe: but this is by no means the caſe. Hear what Dampier ſays, reſpecting the tides on the coaſts of India, near the Equator:

"From Cape Blanc, on the coaſts of the South Sea, "from the 3d to the 30th degree of ſouth latitude, the "flux and reflux of the ſea is only a foot and a half, or, "at moſt, two feet. The tides in the Eaſt-Indies riſe "very little, and are not ſo regular as in Europe. They "riſe, ſays he in another place, to four, or, at moſt, "five feet. He afterwards informs us, that the higheſt "tide which he ever obſerved on the coaſt of New Hol-"land, did not take place till *three days after the full, "or new moon.*"

The

zled in his turn; and forced to admit, that there muſt be ſome ſecondary cauſe, *as yet undiſcovered*, which co-operates with the primary in producing the effect in queſtion. How, is attraction reduced at laſt to call in to its aid an occult cauſe! This is humiliating; yes, if it be a diſgrace to man not to be as wiſe as his Maker.

The weakneſs, and the very conſiderable retardation of theſe tides, between the Tropics, evidently demonſtrate, therefore, that the focus of their movements is not under the Equator; for if it were ſo, the tides would be tremendous on the coaſts of India, which are in its vicinity, and parallel to it: but their origin is near the Poles, where they riſe, in fact, from twenty to twenty-five feet, near Magellan's Strait, according to the Chevalier *Narbrough*, and to a height equally conſiderable at the entrance of Hudſon's Bay, according to *Ellis*.

Etudes de la Nature—Hunter's Tranſlation.

For full ſatisfaction on this point, as well as on that of the elongation of the earth towards the Poles, ſee the Studies of Nature, by M. De Saint Pierre.

AGAIN.

AGAIN.

The phenomena of nature require, according to Newton, that the earth ſhould be flat at the Poles: it is no ſuch thing, ſay Kepler, Tycho Brahé, and Caſſini: on the contrary, the earth muſt be a ſpheroid, growing longer and ſmaller towards the poles: on which ever ſide the truth may lye, there can be no demonſtration on either, ſince, if there were, there could be no difference of opinions. Pardon me, replies the ingenious Saint Pierre, *(See Etudes de la Nature)* and produces a demonſtration ſtrictly geometrical, by which he clearly proves the elongation of the earth, challenging our Royal Society to prove the contrary. Yet, after all theſe doubts, and even proof, the earth continues to be as flat as it pleaſed Sir Iſaac to make it. From the moment that authority ſteps in, philoſophy walks out.

ONCE

ONCE MORE.

It was the opinion of Newton that all things were produced at one caſt: of Spinoza, that all things are from all eternity: conſidered merely as philoſophy, theſe two ideas have much the ſame tendency; the one admits no cauſe, the other a blind one: in neither caſe could things have been formed on principles; and both agree in placing the ſubject out of the reach of inveſtigation. Who could have expected to find Sir Iſaac and Spinoza ſo near ſhaking hands?

It will not be ſo eaſy to reconcile the Britiſh with the Jewiſh philoſopher: (ſee Geneſis c. i.) What ſtrange things occur in the hiſtory of the human mind! Newton, the moſt orthodox of philoſophers, contradicts Moſes in a fundamental article of our faith; and, ſoon after, writes a laboured treatiſe in ſupport of the Moſaic Chronology. On the other hand, Warburton, a Chriſtian biſhop,

attacks and defeats the chronology of Newton, and of courſe the Moſaic, on which a great part of our faith depends; whilſt he, who ſhall do no more than ſtate theſe matters juſt as he finds them, muſt count on being claſſed among the ſceptics of the age—ſtrange, very ſtrange all this!

Scepticiſm is ſaid to be the vice of the age: it is more than equalled by a growing ſpirit of perſecution. Were Newton to re-appear among us in the character of a Diſſenter, what ſhould we do with him? Burn his books, and ſend him to ſtudy the ſtars in America.

In bringing forward the preceding ſtrictures on the philoſophy of Newton, my deſign has been, not to detract from the glory of that truly great man, but to ſet the young ſtudent on his guard againſt taking, on any authority however great, opinions for proofs, or conjectures for certainties: the deception apart, it is to give an ill habit to the underſtanding.

ſtanding. Let him reflect, that Ariſtotle was the oracle of ages; Deſcartes, of his own; as Newton is of the preſent. As to the laſt of the three, to ſupport the reputation of a Newton, it is not neceſſary that he ſhould never be found in the wrong; he can afford ſome abatements from his fame; among theſe muſt be reckoned his being indebted for the origin of his ſtupendous calculations to that fine diſcovery by Galileo of the law of the deſcent of heavy bodies;[f] I call it a fine diſcovery, becauſe it was the reſult of reaſoning, not of experiments: this it was that determined the character of the reigning philoſophy, and has given it all its advantages over the ancient—the advantages of induſtry over genius.

[f] Galileo would never have calculated the gravity of the air, but for the obſervation of a fountain-player, who remarked that water could riſe up only to 32 feet in the tube of a forcing engine.

All

All Things produced at a ſingle Caſt.

This is not in nature: ſo, the firſt ſtep of nature is out of nature. Could the mule ſtart into life in the ſame moment with the male and female, which were, *in him*, to give exiſtence to a new ſpecies? Could the Nile inundate the plains of Egypt, before the Tropical rains had ſwelled its waters? Was the lava already collected, which was to furniſh the mountain with its future volcano? Innumerable are the articles which owe their being to times, ſeaſons, and ſucceſſions; but here, times, ages, cauſe and effect, are confounded and reduced to a ſingle point.[f] No time for the proceſs of a cauſe and effect! Untouched by the magnet, the needle knew not the pole; and tides could not follow

[f] Was it motion, or reſt, that took place at this point? If motion, there never could be reſt; if reſt, there never could be motion: the hypotheſis precludes all after-acts.

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the moon's attraction. Was it not a ſenſe of the difficulties attending this ſubject, joined to a perſuaſion of the eternity of matter, that threw the ancients on the idea of a world *without a cauſe*? Above all, they could not reconcile it to themſelves, to make a Creator reſponſible for all the evils, phyſical and moral, which afflict the world: they thought it better to admit two principles, ſpiritual and material, co-exiſting from all eternity; out of this grew the *anima mundi*, or co-aleſcence of the two principles; a ſublime conception, truly oriental! and, before men were better informed, a kind of equivalent to a creation.

Nothing has done more honour to Sir Iſaac Newton than the invention of a reflecting teleſcope:[g] yet, he confeſſes that he bor-

[g] A ſpectacle-maker's children, in Zealand, had, at play with lenſes of their father's ſhop, ſuggeſted the firſt idea of the teleſcopic cylinder.

rowed

rowed the first hint of it from Dr. Gregory's Optics: was not the first hint *the* invention to such a man as Newton? There has been too much of this (the confession excepted) in the conduct of the moderns towards the ancients: however, we can but serve them as the Greeks did the Egyptians; purloin their principles, and work them up into systems, to be called all our own.

To those who deny that the ancients had any knowledge of the telescope, and take occasion from thence to celebrate the superior intelligence of the moderns, I recommend the perusal of the following passage (from honest plain-dealing Chambers.) "It is cer-
"tain the optical principles, whereon tele-
"scopes are founded, are contained in
"Euclid, and were well known to the an-
"cient geometricians; and it was for want
"of attention thereto, that the world was
"so long without that admirable invention.

"Indeed,

"Indeed, the diſcovery is owing rather to "*chance* than to thought, ſo that it is the "good fortune of the diſcoverer, rather than "his ſkill or ability, we are indebted to: on "this account it concerns us the leſs to know "who it was firſt hit on this admirable in-"vention. It is certain it muſt be caſual, "ſince the theory it depends on was not then "known"—except, my good ſir, ſo much of it as is contained in Euclid. And as the moderns had ſo much time to ſtudy Euclid, the ill uſe they made of it brings them, with ſome diſadvantage, to a compariſon with the ancients on this ſubject.

PAGE 23, OF THE SEQUEL.

Admovere oculis diſtantia ſidera noſtris
Ætheraq; ingenio ſuppoſuére ſuo.

I Look for no other authority to be convinced that the ancients had a knowledge of the teleſcope. No, it will be ſaid, this is nothing more than a flight of poetry:—it might be ſo, coming from a modern poet, who knew nothing of aſtronomy; but this was not the caſe with the ancient poets; they were all aſtronomers, to a certain degree; for their theology was in fact but a hiſtory of the heavens, and their mythology, for the moſt part, was of the ſame origin. Poets certainly gave names to the planets and conſtellations; and there is every reaſon to preſume that they were the firſt aſtronomers, or that the firſt aſtronomers were poets. Can

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it then be ſuppoſed, that Ovid, one of the moſt learned amongſt them, ſhould do ſo much honour to aſtronomers, for peeping at the ſtars, like our ſchool-boys at an eclipſe, through a bit of ſmoked glaſs? But, how could the approximation—*(admovere oculis)* be ſo much as even imagined without a knowledge of the only medium by which it could be produced? The fictions of poetry reach not ſo far. Add to this, that the praiſe beſtowed on the aſtronomers of—*Subjecting the heavens to the dominion of human wit* points at ſomething more important than ſimple obſervation. What more could we ſay of Galileo or Newton?

PAGE 5, OF THE SEQUEL.

Imitative Dances of the Otaheitans.

IN theſe, I thought that I diſcovered the origin of the Drama: but though perfectly ſatisfied in my own mind, I wiſhed, for the ſatisfaction of others, to have my conjecture confirmed by fact; and this I think is done by what follows:—Le Mont Icare, devenu enſuite ſi fameux dans l'hiſtoire du Thèâtre —ſon ſommet etoit occupé par quelques familles de Vignerons d'une humeur fort enjouée, qui pretendoient avoir *inventé l'ancienne Comedie.* On en eſt egalement redevable aux Egicores ou aux Chevriers de la Diacrie—on voyoit differentes Peuplades ſe reunir pour celebrer entre elles des fêtes, et executer des *ballets figurés.* Les habitans de la Diacrie aimoient ſi paſſionnément la danſe

danſe, qu'ils en firent une partie eſſentielle de toutes les repreſentations thèatrales—et par un prodige inoui, ils trouverent l'art de danſer même dans les Tragedies.

Recherches ſur les Grecs.

I have not known my favourite philoſopher Pauw to acquit himſelf ſo ill on any ſubject as on this. Is it not ſtrange, that, diſtinguiſhed by ſingular penetration on other occaſions, he ſhould ſee nothing more in *danſe* than a mere *jeu de théatre*; and that too, after having obſerved, that the inventors of the Drama made it conſtantly a part of the dramatic action. The caſe was, he wanted ſomething to ſet him on a right train of thinking on the ſubject; and this he would have found in the deſcriptions given by Cooke of the imitative or *figured* dances of the Otaheitans: in theſe he would have diſcovered the principles and theory of the Drama, which the Diacrians improved, and made conſtituent

conſtituent parts of the drama itſelf:—the fact, which I ſo much wiſhed to eſtabliſh.

Dance, then, *was* the parent of the drama. But the genius of the Greeks gave to each her proper ſphere, and the parent was reduced to be a handmaid to her daughter. It was not ſo with the Romans, who borrowed both from the Greeks; but, hopeleſs of rivalling the Iphigenia in Tauris, or the death of Œdipus, cultivated dance with a marked predilection; and the *ſaltatio*, with them, took the lead of the drama: their excellence in the one, was the reſult of their weakneſs in the other.

OTAHEITE

Has been called the Athens of the South-Sea iſlands. There are, it muſt be confeſſed, ſome points of reſemblance in the genius and character of the two people. The Iſlanders are diſtinguiſhed by the comelineſs of their perſons; their vivacity, debauchery, and the ſuperiority of their talents; they likewiſe reſemble the Athenians in the ſingular circumſtance of being ſubject at intervals to an extreme lowneſs of ſpirits. But, in the article of debauch, the Otaheitans are without rivals in ſavage or civilized life: a number of men and women uniting to live in common, bound by a vow never to marry, and to ſend their children out of the world as faſt as they come into it, that they may have no interruption to their pleaſures, is a refinement in wickedneſs of which there is not a ſecond example in the hiſtory of man. That which

comes the neareſt to it was, perhaps, the Spartan Band, of 300, ſuppoſing it to have had its origin in Paideraſty; a point on which authors are not agreed.[c]

The Athenians cheriſhed the vice, without adopting the inſtitution: they had too much wit to profeſs what natnre condemned; this they left to the dull deſcendants of Hercules.

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[c] Certain it is, that the inſtitutions of Lycurgus, concerning the education of the Spartan youth, tended much to the propagation of Paiderafty: theſe, with all his other inſtitutions, he borrowed from the Cretans; who, in conſequence of thoſe very inſtitutions, were extremely addicted to this vice.

We often hear of the Cretan laws; it would be more proper to call them uſages: they had no written laws; neither had the Spartans. What is our common law but a collection of uſages? It is remarkable, the word *law* is not to be found in Homer:—a circumſtance which might furniſh matter for a volume.

A much

A much-admired writer has laboured hard to eſtabliſh the influence of climate in the determination of character; it has been the conſtant unhappineſs of ſyſtems to be overturned by facts.

We have obſerved above ſome points of agreement, where we ſhould leaſt expect them, in the inhabitants of Attica and Otaheite. In the reverſe of the ſtatement, we ſhall have proofs ſtill more clear of the impotence of climate.

Children of the ſame ſoil, wrapt in the ſame atmoſphere, the Athenians and Spartans, were, in every circumſtance of character, one repeated antitheſis; they were, if the conceit may be pardoned, *antipodes* within the ſame horizon.

In Sparta, the women were handſome; the men homely. At Athens, the women were homely; the men, the handſomeſt of the Greeks.

The

The Spartans hated ſtrangers; talked little, and wrote leſs. The Athenians loved ſtrangers, talked much, and wrote more.

Both brave; the courage of the Athenian was prompt, full of fire, yet perſevering; that of the Spartan, tardy, cool, and ſyſtematic; with more of diſcipline than conſtitution.

Confined to martial exercifes, and his black broth; a ſtranger to letters, and the pleaſures of the table, the life of a Spartan was ſpent at the *drill*; or, if you pleaſe, in his *gymnaſium:* without enjoyment at home,—his occupation was war; his felicity, plunder.

Contraſt the ſketch, you have the portrait of an Athenian.

As to the Spartan *bons mots*, ſo much celebrated, the wit is not ſo much in the thought, as in a ſurprize from the brevity in the expreſſion; the effect of a habit of uſing few words, the habit the reſult of having few ideas; neceſſity, at firſt; ſucceſs made it deſign,

ſign, and gradually faſhioned it into an art:[d] the more ſo, perhaps, in oppoſition to the Athenians, whom they deteſted; who, in return, rich in ideas, and delighting in the number and play of words, inſulted their poverty with torrents of eloquence.

It is remarkable, that the contraſt in their lives extended to the deſtinies of the two people. At Mantinea, the Athenians, after a glorious conteſt for their liberty and that of Greece, were defeated; but preſerved their honour unſullied, and Athens untouched. At Sellaſia, the Spartans, under their king Cleomenes,[e] behaved ill; were routed,

[d] A little time after the battle of Leuctra, the Spartans, in an addreſs to the Thebans, thought proper to deſcend from their haughty brevity: upon which Epaminondas obſerved—I have taught thoſe gentlemen to lengthen their phraſes.

[e] Who fled from the field into Egypt, from whence he never returned. So Pompey, from Pharſalia—a curious coincidence.

ruined;

ruined; loſt their honour, their very being, and Sparta was no more. A fate they well deſerved, for having baſely and fooliſhly abandoned the Athenians at Mantinea.

PAGE 109.

We often hear of the Superiority of the Modern over the Ancient Naturaliſts.

HEAR the candid Buffon on this ſubject.

" Les anciens cherchoient à être courts, et à ne mettre dans leurs ouvrages que les faits eſſentiels et utiles; ils tournoient toutes les ſciences du coté de l'utilité, et donnoient beaucoup moins que nous à la vaine curioſité; tout ce qui n' étoit pas intereſſant pour la ſocieté, pour la ſanté, pour les arts, étoit negligé; ils rapportoient tout à l'homme moral, et ils ne croioient pas que les choſes, qui n'avoient point d'uſage, fuſſent dignes de l'occuper. Un inſecte inutile, dont nos obſervateurs admirent les manœuvres, une herbe ſans vertu, dont nos botaniſtes obſervent les

étamnines, n'étoient pour eux qu'un inſecte, ou une herbe."—Again: "Il me paroit, qu' Ariſtote, Theophraſte, et Pline, qui ont été les premiers naturaliſtes, ſont auſſi les plus grands. L'hiſtoire des animaux d'Ariſtote eſt peut-être encore aujourdhui ceque nous avons de mieux fait en ce genre."

It was not for ſuch minds as thoſe of Ariſtotle and Pliny to waſte their powers on the claſſifications of inſects, or catalogues of herbs; this walk was reſerved for a Tournefort and a Linnæus.

But nature is admirable in her partialities; true: and ſtill more ſo in her univerſalities; the ſame hand that confined the lotus to Egypt, has liberally given the roſe to the univerſe. When we ſee Pliny on Mount Veſuvius, wading through fire and ſmoke to contemplate the proceſs of a volcano, and compare him with a modern naturaliſt, facing death at every ſtep to pick up a few weeds

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on Terra del Fuego, we admire the zeal and perſeverance of both, and eſtimate their talents by the nature of their purſuits.

But the point on which the moderns moſt value themſelves, on a compariſon with the ancients, is the ſuperiority of their ſkill in calculation; a point, however, of no mighty importance, if, as Buffon obſerves, calculation repreſents every thing, and realizes nothing—"On peut tout repreſenter avec un "calcul, et ou ne realiſe rien."

When Sir Iſaac Newton calculates the time in which a ray of light comes from the ſun to the earth, he does but repreſent an aſtoniſhing ſwiftneſs; nothing is realized, becauſe the mind cannot conceive the thing repreſented, and, of courſe, has no real determined object. Syſtems compounded of ſuch materials, or depending on ſuch proofs, are not built for duration: accordingly, the moſt admired diſcoveries of Newton are, at this

this day, treated with little reſpect by the philoſophers of the Continent; with us, like the *dixits* of Pythagoras, they are articles of faith. Happily, Sir Iſaac has produced ſome of a ſounder origin; ſuch is his ſyſtem of colours—the priſm does not calculate, it realizes.

The German philoſophers, though they attack Newton through all his other diſcoveries, had left his doctrine of colours untouched; for this, and this ſingly, they did him honour: at length comes the mercileſs Euler, and attempts to take from him his only lamb. It is much to be regretted, that this truly great man ſhould have given to ſuch exceſs into a paſſion for Algebra—that wonderful art, a teſt of truth, itſelf a fiction; an art deſtined to facilitate the ſtudy of nature, though formed on principles not exiſting in nature; an art, in ſhort, which, by proving too much, proves nothing; as when Euler calculates

culates the velocity in the motion of light to be to that of ſound as 900,000 to 1. That which is not conceived is not proved—*on ne realiſe rien.*

The ancients, before Plato, had but a glimpſe of this art; it was enough for them; they did but try and reject it: but Plato is ſaid to have taught it: likely enough; it was ingenious in the conception, though futile in the concluſion, and as ſuch of a nature to hit his fancy. But, whatever he may have taught or recommended to others, for himſelf, he ſtuck to his metaphyſicks; by theſe he could play with the underſtanding, and render his deciſions, if not certain, plauſible. Algebra, on the contrary, brings things to a point, often fatal to its own pretenſions; this was not an art to ſuit the views of a ſophiſt,[a] or

[a] How! Plato a ſophiſt? Yes, if his maſter Socrates was a ſophiſt; and, to judge of him from the figure he makes

or the taſte of the Greeks who delighted in ſophiſtry.

Short of reality, or certainty, all is problem and conjecture; whether founded on the calculations of the moderns, or the reaſon of things, and analogies of the ancients; but with infinite advantage on the ſide of the ancients, in the elegance of the ſtudy, and pleaſure of the purſuit.

How

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makes in the dialogues of his pupil, a more complete one never came out of the ſchool of Gorgias. The proceſs in theſe dialogues is uniform and curious.—Socrates puts a captious and enſnaring queſtion to his adverſary; which the ſimpleton anſwers, juſt as he would have him; until, queſtion after queſtion, and conceſſion after conceſſion, the philoſopher leads the ſophiſt into a palpable abſurdity: ſo that, in order to overturn ſophiſtry, it was neceſſary to become a conſummate ſophiſt; and, in direct contradiction to common ſenſe, do honour to the art he pretends to diſgrace. This mode of philoſophizing is ſtrictly Platonic; but it will not do now. To our gothic conceptions, *falſe* reaſoning ſhould be ſubdued by *true*.

How far the moſt admired diſcoveries of later times fall ſhort of certainty or demonſtration, may be collected from the objections of St. Pierre to the moon being the ſole or chief cauſe of tides. This is not the only inſtance in which this planet ſeems bent on overturning the principle of attraction; by her perpetual deviations from the great law of motion, ſhe threatens every hour to eſcape out of her orbit, to the no ſmall diſturbance of our aſtronomers; hence the almoſt peeviſh exclamation of a diſtinguiſhed Newtonian—

"O that perverſe planet! Sidus contumax."

HALLEY.

What is this but to make laws for nature, and quarrel with her for not obſerving them?

Should the moon, tumbling out of its orbit, fall, attracted by the earth, on the South pole, what a noble ſuccedaneum would this be to the *terra incognita* ſo much inſiſted on by Buffon, on the idea of a balance to our Northern

Northern continent; this would be a complete one. Strange! that we ſhould get on ſo well without it.

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